EVPHVES
THE ANATOMY
OF WIT.

Verie pleasant for all Gentlemen to *reade, and most necessarie.* to remember.

Wherein are contained the delights that Wit *followeth in his youth, by the pleasantnesse of loue:* and the happinesse he reapeth in age, by the *perfectnesse of wisedome.*

By IOHN LILIE, Master of Art.

Corrected and augmented.



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MVSEVM
BRITAN
NICVM

3 Hh 8

TO THE RIGHT HONORABLE MY verie good Lord and Maſter, Sir *William Weſt*, *Knight*, *Lord de la Warre*, Iohn Lylie, *wiſheth* long life with increaſe of Honour.

Praſius drowing the counterfait of *Hellen* (right Honourable) made the attire of her head looſe: who being demanded why he did ſo, anſwerd, ſhe was looſe *Vulcan* was painted curiouſly, yet with a polt foote; *Læda* cunningly, yet with her blacke haire. *Alexander* hauing a skarre in his cheeke, held his finger vpon it, that *Apelles* might not paint it. *Apelles* painted him with his finger cleauing to his face: why quoth *Alexander*, I laid my finger on my skar becauſe I would not haue thee ſee it, yea (ſaid *Apelles*) and I drewe it there becauſe none elſe ſhould perceiue it; for if thy finger had beene away, either thy skarre would haue beene ſeene, or my Art miſliked: whereby I gather, that in all perfect workes, as well the fault as the face is tobe ſhewen, The faireſt *Leopard* is made with the ſpottes, the fineſt cloth with his liſt, the ſmootheſt ſhooe with his laſt. Seeing then that in euery counterfait, as well the blemiſh as the beauty is coloured, I hope I ſhall not incur the diſpleaſure of the wiſe, in that in the diſcourſe of *Euphues*, I haue as well touched the vanities of his loue, as the vertues of his life. The *Perſians*, who aboue all other Kings moſt honoured *Cirus*, cauſed him to be engrauen as wel with his hooked noſe, as his high forhead. He that loued *Homer* beſt, concealed not his flattering, & he that prayſed *Alexander* moſt, bewrayed his quaffing. *Dimonides* muſt haue a crooked ſhooe for his wrie foote, *Damocles* a ſmooth gloue for his ſtraight hand.

For as euery *Painter* that ſhadoweth a man in all parts, giueth euery peice a iuſt proportion: ſo he that decyphereth the qualities of the minde, ought as wel to ſhew euery humor in his kind, as the other doth euery part in his colour. The Surgion, that ma-

keth the *Anatomy*, sheweth as well the muscles in the heele, as the veines of the heart. If then the first sight of *Euphues* shal seem too light to be read of the wise, or too fooliſh to be regarded of the learned, they ought not to impute it to the iniquity of the Author, but to the neceſſity of the Hiſtorie. *Euphues* beginneth with loue as allured by wit, but endeth not with luſt, as bereft of wiſedome. He wooeth women prouoked by youth, but weddeth not himſelfe to wantonneſſe, as pricked by pleaſure. I haue ſette downe the follies of his wit without breach of modeſty, and the ſparkes of his wiſedome without ſuſpiton of diſhoneſty. And certes I think there be more ſpeeches which for grauitie wil miſlike the fooliſh, then vnſeemly tearmes, which for vanity may offend the wiſe. Which diſcourſe (right *Honourable*) I hope you will the rather pardon for the rudenes, in that it is the firſt & proteſt it the more willingly if it offend, in that it may be the laſt.

It may be that fine wits will deſcant vpon him that hauing no wit, goeth about to make the *Anatomie* of wit; & certainly their ieſting in my minde is tollerable. For if the *Butcher* ſhould take vpon him to cut the *Anatomie* of a man, becauſe he had skill in opening an *Oxe*, hee would prooue himſelfe a Calfe; or if the Horſeleach would aduenture to miniſter a potion to a ſicke patient, in that hee hath knowledge to giue a drench to a diſeaſed horſe, hee would make himſelfe an Aſſe. The *Shoomaker* muſt not go aboue his latchet, nor the *Hedger* meddle with any thing but his bil. It is vnſeemly for the *Painter* to feather a ſhaft, or the *Fletcher* to handle the Penſill. All which thinges make moſt againſt me, in that a foole hath intruded himſelfe to diſcourſe of wit: but as I was willing to commit the fault, ſo am I content to make amends. Howſoeuer the caſe ſtandeth, I looke for no praiſe for my labour, but pardon for my good will: it is the greateſt reward that I dare aske, & the leaſt that they can offer; I deſire no more, I deſerue no leſſe. Though the ſtile nothing delight the dainty eare of the curious ſifter, yet will the matter recreate the mind of the curteous Reader; the variety of the one, will abate the harſhnes of the other. Things of greateſt profit are ſet forth with leaſt price, where the Wine is neat there needeth no Iuie-buſh, the right Coral needeth no coulouring, where the matter it

ſelfe bringeth credit, the man with his gloſſe winneth ſmall commendatiō. It is therefore me thinketh, a greater ſhew of a pregnant wit, then perfect wiſdom, in a thing of ſufficient excellencie, to vſe ſuperfluous eloquence. We commonly ſee that a black ground doth beſt beſeeme a white counterfaite: and Venus, according to the iudgement of Mars, was then moſt amiable when ſhe ſat cloſe by Vulcan. If theſe things be true which experience trieth, that a naked tale doth moſt truly ſet fourth the naked truth, that wher the countenance is faire, there needs no colours that painting is meeter for ragged walls then fine Marble, that verity then ſhineth moſt bright, when ſhe is in leaſt brauery, I ſhall ſatiſfie mine owne minde, though I cannot feed their humours, which greatly ſeeke after thoſe which ſift the fineſt Meale, & beare the whiteſt mouths. It is a world to ſee how engliſhmen deſire to heare finer ſpeech thē their language will allow, to eat finer bread then is made of Wheate, or weare finer cloth then is made of woll; but I let paſſe their fineneſſe, which can no waie excuſe my folly. If your Lordſhippe ſhall accept my good will, which I haue alwayes deſired, I will patiently beare the ill will of the malitious, which I neuer deſerued.

Thus committing this ſimple Pamphlet to your Lordſhipes patronage, and your Honour to the Almightyes protection; for the preſeruation of the which, as moſt bounded, I will pray continually, I end.

Your Lordſhips ſeruant to command, Iohn Lylie.

To the Gentlemen Readers.

I Was driuen into a quandarie Gentlemen, whether I might ſend this my Pamphlet to the Printer or to the Pedler: I thought it too bad for the preſſe, and to good for the packe: but ſeeing my folly in writing to be as great as others, I was willing my fortune ſhould be as ill as anyes. We commonly ſee the booke that at Eaſter lyeth bound on the Stationers ſtall, at Chriſtmaſſe to be broken in the Haberdaſhers ſhop, which ſith it is the order of proceeding, I am content this Sommer to haue my dooings read for a toy, that in Winter they may be ready for traſh. It is not ſtrange when as the greateſt wonder laſteth but nine dayes, that a new worke ſhould not endure but three months. Gentlemen vſe bookes as Gentlewomen handle theyr flowers, who in the morning ſticke them in their heads, & at night ſtrew them at their heeles. Cherries be fulſome when they be through ripe, becauſe they be plenty, and bookes be ſtale when they be printed, in that they be common.

In my minde, Printers and Taylers are chiefely bound to pray for Gentlemen: the one hath ſo many fantaſies to print, the other ſuch ſundry faſhiõs to make, that the preſſing yron of the one is neuer out of the fire, nor the Printing-preſſe of the other at any time lyeth ſtill: But a faſhion is but a dayes wearing, & a booke but an hours reading: which ſeeing it is ſo, I am of the Shoomakere minde, who careth not ſo the ſhooe holde the pulling on, nor I ſo my labour laſt the running ouer. He that commeth to print becauſe he would be known, is like the foole that commeth into the market becauſe he would be ſeene. I am not he that ſeeketh praiſe for his labour, but pardon for his offence, neither doe I ſet fourth this for any deuotion to print, but for duty which I owe to my Patron. If one write neuer ſo well, he cannot pleaſe all, & write he neuer ſo ill, he ſhall pleaſe ſome. Fine heads will picke a quarell with mee if all be not curious, & flatterers a thanke if any thing be currant: but this is my minde, let him that findeth a fault amend it, & he that liketh it, vſe it. Enuie braggeth, but draweth no bloode: the malitious haue more mind to quip then might to cut. I ſubmit my ſelfe to the iudgement of the wiſe and little eſteeme the cenſure of fooles: the one will be ſatisfied with reaſon, the other are to be anſwered with ſilence. I knowe Gentlemen will find no fault without cauſe, and beare with thoſe that deſerue blame: as for others, I care [illegible] for their ieſts, for I neuer meane to make them my iudges.

Farewell.

To my very good friends, the Gentlemen Schollers of Oxford.

THere is no priuiledge that needeth a pardon, neither is there any remission to be asked, where a commission is granted. I speake this Gentlemen, not to excuse the offence which is taken, but to offer a defence where I was mistaken. A cleere conscience is a sure carde, truth hath the prerogatiue to speake with plainnesse: and the modesty to beare with patience. It was reported of some, and beleeued of many, that in the education of *Ephœbus*, where mention is made of Vniuesities, that *Oxford*, was too much either defaced or defamed. I know not what the enuious haue picked out by malice, or the curious by wit, or the guilty by their owne gallad consciences: but this I say, that I was as farre from thinking ill, as I find them from iudging well. But if I should goe about to make amends, I were then faulty in some what amisse, and should shew my selfe like *Apelles* Prentice, who coueting to mend the nose marred the necke; and not vnlike the foolish Diar who neuer thought his cloth blacke vntill it was burned. If any fault be committed, impute it to *Euphues* who knew you not, not to *Lylie* who hates you not. Yet may I of all the rest most condemne *Oxford* of vnkindnesse, of vice I cannot, who seemed to weane me before she brought me forth, and to giue me bones to gnaw, before I could get the teat to suck. Wherein she played the nice mother, in sending me into the Country to nurse, where I tyred at a dry breast three yeares, and was at the last enforced to weane my selfe. But it was destiny, for if I had not beene gathered from the tree in the bud, I should being blowne haue proued a blast: and as good it is to be an addle Egge, as an idle Bird.

Euphues at his arriuall I am assured will view *Oxford*, where he will either recant his sayings, or renue his complaints, he is now on the seas: and how he hath beene tossed I know not: but where

as I thought to receiue him at *Douer*, I must meet him at *Hampton*. Nothing can hinder his comming but death, neither any thing haſten his departure but vnkindnes.

Concerning my ſelfe I haue alwaies thought ſo reuerently of *Oxford*, of the Schollers, and of their manners, that I ſeemed to be rather an Idolater then a blaſphemer. They that inuented this toy were vnwiſe, and they that reported it, vnkind, and yet none of them can proue me vnhoneſt. But ſuppoſe I glaunced at ſome abuſes; did not *Iupiters* egge bring forth as well *Helen* a light huſwife in earth, as *Caſtor* a bright ſtarre in heauen? The Eſtrich that taketh the greareſt prid in her feathers, picketh ſome blaſt, no countenance but hath ſome blemiſh: and ſhall *Oxford* then be blameleſſe? I wiſh it were ſo, but I cannot thinke it is ſo. But as it is, it may be better: and were it badder, it is not the worſt. I think ther are few Vniuerſities that haue leſſe faults then *Oxford*, many that haue more, none but haue ſome. But I commit my cauſe to the conſciences of thoſe that either know what I am, or can gheſſe what I ſhould be: the one will anſwere themſelues in conſtruing friendly, the other if I knew them, I would ſatisfie reaſonably.

Thus loth to incur the ſuſpicion of vnkindneſſe in not telling my mind, and not willing to make any excuſe where there needs no amends, I can neither craue pardon leaſt I ſhould confeſſe a fault, nor conceale my meaning, leſt I ſhould be thought a foole. And ſo I end, yours aſſured to vſe.

Iohn Lillie.

EVPHVES.

THere dwelt in Athens a young Gentleman of great patrimony, and of so comely a personage, that it was doubted whether he were more bound to nature for the lineaments of his person, or to fortune for the increase of his possessions. But nature vnpatient of comparisons, and as it were disdaining a companion; or copartner in her working, added to his comlines of his body, such a sharpe capacity of mind, that not onely she proued fortune counterfait, but was halfe of that opinion, that she her selfe was onely currant. This young gallant, of more wit then wealth, and yet of more wealth then wisdome, seeing himselfe inferior to none in pleasant conceits; thought himselfe superior to all in honest conditions; insomuch that he thought himselfe so apt to all things that he gaue himselfe almost to nothing, but practising of those commonly, which are incident to these sharpe wits, fine phrases, smoth quips, merry taunts, vsing iesting without meane, and abusing mirth without measure. As therefore the sweetest Rose hath his prickle, the finest Veluet his bracke, the finest Flower his bran; so the sharpest wit hath his wanton will, and the holiest head his wicked way. And true it is that some men write, and most men beleeue, that in all perfect shapes, a blemish bringeth rather a liking euery way to the eyes, then loathing any way to the minde. Venus had her mole on her cheeke, which made her more amiable: Helen her scarre on her chinne, which Paris called Cos Amoris, the whetstone of loue: Aristippus his wart, Lycurgus his wen: so like

likewise in the disposition of the minde, either vertue is ouershadowed with some vice, or vice ouercast with some vertue. Alexander valiant in warre, yet giuen to wine. Tully eloquent in his gloses, yet vainglorious. Salomon wise, yet too too wanton. David holy, but yet an homicide. None more witty then Euphues, yet at the first none more wicked. The freshest colours soonest fade, the keenest Razor soonest turnes his edge, the finest cloth is soonest eaten with the Moths, and the Cambrick sooner stained then the course Canuas: which appeared well in this Euphues, whose wit being like waxe, apt to receiue any impression, and bearing the head in his owne hand, either to vse the rayne or the spurre, disdained counsaile, leauing his Country, loathing his old acquaintance, thought either by wit to obtaine some conquest, or by shame to abide some conflict: who preferring fancy before friends, and his present humour before honor to come, layd reason in water, being too salt for his taste, and followed vnbridled affection most pleasant for his tooth.

When parents haue more care how to leaue their children wealthy then wise, and are more desirous to haue them maintaine the name then the nature of a Gentleman: when they put gold into the hands of youth, wher they should put a rod vnder their girdle; when in stead of awe they make them past grace, and leaue them rich executors of goods, and poore executors of godlinesse: then it is no maruell, that the sonne being left rich by his father, will become retchlesse in his owne will. But it hath beene an old said saw, and not of lesse truth then antiquity that wit is the better if it be the deerer bought, as in the sequel of this history shall most manifestly appeare.

It happened this yong impe to arriue at Naples (a place of more pleasure then profit, and yet of more profit then piety) the very walles and windowes whereof, shewed it rather to be the Tabernacle of Venus, then the Temple of Vesta. There were all things necessary and in a readines, that might either allure the minde to lust, or entice the heart to folly: a Court more meet for an Atheist then for one of Athens: for Ouid then for Aristotle: for a graceless Louer, then for a godly liuer: more

fit

fit for Paris thē Hector, and meeter for Flora then Diana. Here my youth) whether for wearinesse he could not, or for wantonnesse he would not goe any farther) determined to make his abode: whereby it is evidently seene that the fleetest Fish swalloweth the delicatest baite, that the highest soaring Hawke traineth to the lure, and that the wittiest braine is inueigled with the suddaine view of alluring vanities. Here he wanted no companions, which courted him continually with sundry kinds of deuises, whereby they might soake his purse to reape commodities, or with his person to win credit: for he had guests and companions of all sorts.

There frequented to his lodging, as well the Spider to sucke poyson of his fine wit, as the Bee to gather honey: as well the Drone as the Doue: the Fox as the Lamb: as well Damocles to betray him, as Damon to be true to him. Yet he behaued himselfe so warily, that he singled his game wisely. He could easily discerne Apolloes musike from Pan his pype, and Venus beauty from Iunoes bravery, and the faith of Lælius from the flatterie of Aristippus: hee welcomed all, he trusted none: he was merry; but yet so wary, that neither the flatterer could tak aduantage to entrap him in his talke, nor the wisest any assurance of his friendship: Who being demaunded of one what Countrey-man he was, he answered, what Countrey-man am I not? If I be in Creet, I can lie: if in Greece, I can shift: if in Italie, I can court it: If thou aske whose sonne I am, I aske thee whose sonne am I not? I can carouse with Alexander, abstaine with Romulus, eate with the Epicure, fast with the Stoicke, sleep with Endimyon, watch with Chrysippus, vsing these speeches and other like.

An olde Gentleman in Naples, seeing his pregnant wit, his eloquent tongue some-what taunting, yet with delight: his mirth without measure, yet not without wit: his sayings vainglorious, yet pithy: began to bewaile his nurture, and to muse at his nature; being incensed against the one as most pernitious, and inflamed with the other as most pretious: for he well knew, that so rare a wit would in time, either breede

an intolerable trouble, or bring an incomparable treasure to the Common-weale: at the one he greatly pitied, at the other he reioyced.

Hauing therefore gotten opportunity to communicate with him his minde, with watry eyes; as one lamenting his wantonnes, and smiling face, as one louing his wittines, he encountred him on this manner.

Young Gentleman although my acquaintance be small to intreate you, and my authority lesse to command you yet my good will in giuing you good counsell, should induce you, to beléeue me, and my hoary haires (Embassadors of experience) enforce you to follow me: for by how much the more I am a stranger to you, by so much the more you are beholding to me: hauing therefore good opportunity to vtter my mind, I meane to be importunate with you to follow my meaning. As thy birth doth shew the expresse and liuely Image of gentle blood; so thy bringing vp séemeth to me to be a great blot to the linage of so noble a brute: so that I am enforced to thinke, that either thou diddest want one to giue thée good instructions, or that thy Parents made thée wanton with too much cockering: either they were too foolish in vsing no discipline, or thou too froward in reiecting their doctrine: either they willing to haue thée idle, or thou wilfull to be ill imployed. Did they not remember that which no man ought to forget, that the tender youth of a child is like the tempering of new Ware, apt to receiue any forme? He that will carry a Bull with Milo, must vse to carry him a Calfe also: he that coueteth to haue a straight trée, must not bow it being a twig.

The Potter fashioneth his clay when it is soft and the Sparrow is taught to come when he is young: as therefore the yron being hot, receiueth any forme with the stroke of the Hammer, and kéepeth it being cold for euer; so the tender wit of a child if with diligence it be instructed in youth, will with industrie vse those quallities in age. They might also haue taken example of the wise husbandman, who in the fattest and most fertile ground, soweth hempe before wheat, and graine that driueth

vp

vp the superfluous moyſture, and maketh the ſoyle more apt for Corne: or of good Gardeners, who in their curious knots mixe Iſope with time, as aiders the one to the others; the one being drye the other moiſt: or of cunning Painters, who for their whiteſt worke caſt the blackeſt grownd, to make the picture more amiable.

If therefore thy Father had béene as wiſe a husbandman as he was a fortunate Husband, or thy Mother as good a Houſewife, as she was a happy wife: If they had béene both as good Gardeners to kéepe their knot, as they were grafters to bring forth ſuch fruit: or as cunning Painters, as they were happy Parents, no doubt they had ſowed hempe before Wheate, that is, diſcipline before affection: they had ſet Iſope with Time, that is, manners with wit, the one to ayd the other: and to make thy dexterity more, they had caſt a blacke grownd for their white worke; that is, they had mixed threats with faire lookes. But thinges paſt are paſt calling againe: it is too late to ſhut the ſtable dore when the Steed is ſtolne: the Troyans repented too late when their Towne was ſpoyled: yet the remembrance of their former follies might bréed in thée a remorſe of conſcience, and bee a remedy againſt further concupiſcence. But now to thy preſent time.

The Lacedemonians were wont to ſhewe their Children drunken men, and other wicked men, that by ſéeing their filth, they might ſhun the like fault, and auoyd ſuch vices when they were at the like ſtate. The Perſians to make their youth abhorre gluttony, would paint an Epicure, ſléeping with his meate in his mouth, and horribly ouer-laden with Wine, that by the view of ſuch monſtrous ſights, they might eſchue the meanes of the like exceſſe. The Parthians to cauſe their youth to loath the alluring traynes of Womens wiles and deceitfull inticements, had moſt curiouſly carued in their houſes a young man blind, beſides whom was adioyned a Woman ſo exquiſite, that in ſome mens iudgement, Pigmalions Image was not halfe ſo excellent, hauing one hand in his pocket, as noting her theft, and holding a knife in the other hand to cut his

throat

throat. If the sight of such vgly shapes caused a loathing of the like sinnes, then my good Euphues, consider their plight, and beware of thine owne perill. Thou art héere in Naples a young soiourner, I an old Senior: thou a stranger, I a Cittizen: thou secure, doubting no mishap: I sorrowfull, dreading thy misfortune. Héere maist thou sée that which I sigh to sée: drunken sots wallowing in euery corner, in enery chamber, yea, in euery channell. Héere maist thou behold that which I cannot without blushing behold, nor without blubbering vtter: those whose bellies be their Gods, who offer their goods a sacrifice to their guts: who sléepe with meat in their mouthes, with sinne in their hearts, and with shame in their houses. Héere, yea héere Euphues maist thou sée; not the carued visard of a lewd woman, but the incarnate visage of lasciuious wanton: not the shadow of loue, but the substance of lust. My heart melteth in drops of blood to sée an Harlot with the one hād rob so many Coffers, & with the other to rip so many Corses. Thou art héere amidst the pikes, betwéene Scilla & Charybdis, ready if thou shun Syrtes, to sinke in Semphlegades. Let the Lacedemonian, the Persian, the Parthian, yea, the Neapolitan cause thée rather to detest such villany at the sight and view of their vanitie. Is it not farre better to abhorre sinnes by the remembrance of others faults, then by repentance of thine owne follies? Is not he accounted most wise, whom other mens harmes doe make most wary.

But thou wilt happily say; that although there bee many things in Naples to bee iustly condemned, yet are there some things of necessity to be commended: and as thy will doth leane to the one, so thy wit would also imbrace the other. Alas Euphues, by how much the more I sée the high climbing of thy capacity, by so much the more I feare thy fall. The fine Christall is sooner crazed then the hard Marble: the gréenest Béech burneth faster then the dryest Oake: the fairest silke is soonest soyled: and the swéetest wine turneth to the sharpest vinegar: the Pestilence doth most rifest infect the cléerest complexion, & the Caterpiller cleaueth vnto the ripest fruite: the most delicate

wit

wit is allured with small inticement vnto vice, & most subiect to yéeld vnto vanity. If therefore thou do but harken to the Syrens, thou wilt be enamoured: if thou haunt their houses and places, thou shalt be enchanted. One drop of poyson infecteth the whole tunne of Wine: one leafe of Coloquintida marreth and spoyleth the whole pot of pottage: one yron mole defaceth the whole peice of Lawne.

Descend into thine owne conscience, and consider with thy selfe the great difference betwéene staring and stark blind, wit and wisedome, loue and lust: be merry, but with modesty: be sober, but not too sullen: be valiant, but not too ventrous. Let ther attire be comly, but not costly: thy diet wholsome, but not excessiue: vse pastime as the word importeth, to passe the time in honest recreation. Mistrust no man without cause, neither be thou credulous without proofe; be not light to follow euery mans opinió, nor obstinate to stand in thine owne conceit; serue God, loue God, feare God, and God will so blesse thée, as eithy heart can wish or thy friends desire: and so I end my counsell, beséeching thée to begin to follow it. This old Gentleman hauing finished his discourse, Euphues began to shape him an answer in this sort.

Father and friend (your age sheweth the one, your honesty the other) I am neither so suspitious to mistrust your goodwill, nor so sottish to mislike your good counsaile. As I am therfore to thanke you for the first, so it stands me vpon to think better of the latter: I meane not to cauil with you, as one louing Sophistry, neither to controule you, as one hauing superiority: the one would bring my talke into the suspition of fraud, the other conuince me of folly. Whereas you argue, I know not vpon what probabilities, but sure I am vpon no proofe, ỳ my bringing vp should be a blemish to my birth; I answere and sweare to that, you were not therin a little ouer-shot, either you gaue too much credit to the report of others, or too much liberty to your owne iudgement: you conuince my parents of peruishnesse in making me a wanton, and me of leudnesse in reiecting correction. But so many men, so many minds: that may séeme

in your eye odious, which in anothers eye may bee gratious. Aristippus a Philosopher, yet who more courtly? Diogenes a Philosopher, yet who more carterly? Who more popular then Plato, retaining alwayes good company? Who more enuious then Tymon, renouncing all humane society? Who so seuere as the Stoicks, which like stocks are moued with no melody? Who so secure as the Epicures, which wallowed in all kind of licentiousnesse?

Though all men be made of one mettall, yet they bee not all cast in one molde there is framed of the selfe same clay as well the Tile to keepe out water, as the Pot to containe liquor: the Sunne doth harden the Dirt and melt the ware: Fire maketh the Gold to shine, and the straw to smother; perfumes doe refresh the Doue and kill the Bætle; and the nature of the man, disposeth that consent of the manners. Now whereas you seemed to loue my nature, and loath my nurture, you bewray your owne weakenes, in thinking that nature may any wayes bee altered by education: and as you haue ensamples to confirme your pretence; so haue I most euident & infallible arguments to serue for my purpose. It is naturall for the Vine to spread: the more you seeke by Arte to alter it, the more in the end you may augment it. It is proper for the Palme tree to mount: the heauier you load it, the higher it sprouteth: though Iron be made soft with fire, it returneth to his hardnesse: though the Faulcon be reclaimed to the fist, shee retireth to her haggardnesse: the whelpe of of a Mastiffe wil neuer be taught to retriue the Partridge; education can haue no shew, where the excellency of nature doth beare sway. The silly Mouse will by no manner of meanes be tamed: the subtile Fox may wel be beaten, but neuer broken from stealing of his prey. If you pounde Spices, they will smell the sweeter: season the Wood neuer so well the Wine will taste of the caske: plant and translate the Crab-tree, where and whensoeuer it please you, and it will neuer beare sweet Apple, vnlesse you graft it by Art which nothing toucheth Nature. Infinite and innumerable were the examples I could alledge and declare to confirme the force of

Nature, and confute these your vaine and false forgeries, were not the repetition of them needlesse, hauing shewed sufficient; or bootlesse, seeing those alledged will not perswade you. And can you be so vnnaturall, whom Dame Nature hath nourished and brought vp so many yeeres, to repine as it were against Nature?

The similitude you rehearsed of the Waxe, argueth your waxen and melting braine: and your example of the hote and hard yron, sheweth in you but colo and weake disposition. Doe you not knowe that which all men doe affirme and knowe, that blacke will take no other colour? That the stone Asbeston being once made hote, will neuer after become colde? That fire cannot be forced downeward? That nature will haue course after kinde? That euery thing will dispose it selfe according to Nature? Can the Ethiopian change or alter his skinne? or the Leopard his hiew? Is it possible to gather Grapes of Thornes, or Figges of Thistles, or cause any thing to strine against Nature?

But why goe I about to praise Nature, the which as yet was neuer any Impe so wicked and barbarous, any Turke so vile and brutish, any beast so dull and senceless, that could, or would, or durst dispraise, or contemne? Doeth not Cicero conclude and allow, that if we follow and obey Nature, we shall neuer erre? Doth not Aristotle alledge and confirme, that Nature frameth or maketh nothing in any point rude, vaine, or vnperfect.

Nature was had in such estimation and admiration among the Heathen people, that she was reputed for the onely Goddesse in Heauen. If Nature then haue largely and bountifullie indued me with her giftes, why deeme you me so vntoward and graceless? If she haue dealt hardlie with me, why extoll you so much my birth? If Nature beare no sway, why vse you this adulation? If Nature worke the effect, what boteth any education? If Nature be of strength or force, what auaileth discipline or nurture? If of none, what helpeth Nature? But let these sayings passe, as knowne euidently, and granted to be

true, which none can or may deny, vnlesse he be false, or that he be an enemy to humanity.

As touching my residence and abiding heere in Naples, my youthly affections, my sports and pleasures, my pastimes, my common dalliance, my delights, my resort and company which daily vse to visit mée, although to you they bréed more sorrow and care then solace and comfort, because of your crabbed age, yet to me they bring more comfort and ioy, then care and griefe, more blisse then bale, more happinesse then heauinesse, because of my youthfull gentlenesse. Either you would haue all men old, as you are, or else you haue forgotten that you your selfe were young, or euer knew young daies: eyther in your youth, you were a very vicious and vngodly minded man, or now being aged, very superstitious and deuoute aboue measure.

Put you no difference betwéene the young flourishing Bay Trée, and the old withered Beech: no kinde of distinction betwixt the waxing and the waining of the Moone, and betweene the rising and setting of the Sunne: Doe you measure the hot assaults of youth, by the cold skirmishes of age: whose yeares are subiect to more infirmities then our youth. We merry, you melancholy: we zealous in affections, you iealous in all your doings: you fearfy for no cause, we hasty for no quarrell: you carefull, we careleſſe: we bold, you fearefull: we in all pointes contrarie to you, and you in all points vnlike vs. Séeing therefore we be repugnant each to the other in nature, would you haue vs alike in qualities? Would you haue one potion ministred to the burning Feauer, and to the cold Palsie? One plaister to an old issue, and a fresh wound? One salue for all sores? One sauce for all meates? No, no, Eubulus, but I will yéeld to more, then either I am bound to graunt, or thou able to proue.

Suppose that which I will neuer beléeue, that Naples is a cankered Store-house of all strife, a common Stewes for all strumpets, the sinke of shame, and the very Nurse of all sinne: shal it therefore follow of necessitie, that all that are wooed of

loue

one should be wedded to lust: Will you conclude as it were Ex consequenti, that whosoeuer arriueth heere, shalbe enticed to folly: and being enticed, of force shall be entangled: No no, it is the disposition of the thought that altereth the nature of the thing.

The Sunne shineth vpon the dunghill, and is not corrupted, the Diamond lieth in the fire and is not consumed: The Chrisall toucheth the Toad, and is not poysoned: the Birde Trochilus liueth in the mouth of the Crocodile, and is not spoyled: a perfect wit is neuer bewitched with lewdnes, neither enticed with lasciuiousnes.

Is it not common, that the Holme Tree springeth amidst the Beech: That the Iuie spreadeth vppon the hard stones: That the soft feather-bedde weaketh the hard blade; If experience haue not taught you this, you haue lined long, and learned little: or if your moist braine haue forgotten the same, you haue learned much and profited nothing. But it may be that you measure mine affections by your own fancies, & knowing your selfe either too simple to raise the siege by policy, or too weake to resist the assault by prowesse, you deeme me of as little wit as your selfe, or of lesse force, either of small capacity, or of no courage. In my iudgement Eubulus, you shall as soone catch a Hare with a Taber, as you shall perswade youth with your aged and ouer-worne eloquence, to such seueritie of life, which as yet there was neuer Stoike in precepts so strict, neither any in life so precise, but would rather allowe it in words, then follow it in works, rather talke of it then trie it. Neither were you such a Saint in your youth, that abandoning all pleasures, all pastimes and delights, you would chose rather to sacrifice the first fruites of your life to vaine holines, then to youthly affections. But as to the stomack sated with dainties, all delicates seeme queasie, and as he that surfetteth with Wine, vseth afterward to allay it with water: so these old huddles, hauing ouercharged their gorges with fancy, account all honest recreation meerely folly, and hauing taken a surfet of delight, seeme now to fauour it with despight.

Seeing therefore it is labour lost for mee to perswade you, and wind vainly wasted for you to exhort me, here I found you and here I leaue you, hauing neither bought nor sold with you, but changed ware for ware. If you haue taken little pleasure in my replie, I am sure that by youre counsaile I haue reaped lesse profit.

They that vse to steale Hunnie, burne Hemlock to smoake the Bées from their Hiues: and it may be, that to get some aduantage of me, you haue vsed these smoakie arguments, thinking thereby to smother mée with the conceite of strong imagination. But as the Camelion though he hath most guts, drawneth least breath, or as the Elder tree, though it be fullest of pith, is farthest from strength: so though your reasons séeme inwardly to your selfe somewhat substantiall, and your perswations pithie in your owne conceite, yet being well weighed without, they be shadowes without substance, and weake without force.

The Bird Taurus, hath a great voice, but a small bodie, the Thunder a great clap, but a little stone: the emptie vessell giueth a greater sound then the full Barrell. I meane not to apply it, but looke into your selfe, and you shall certainely finde it: and thus I leaue you seeking it: but were it not that my company stay my comming, I would surely helpe you to looke it, but I am called hence by my acquaintance.

Euphues hauing thus ended his talke departed, leauing this old Gentleman in a great quandarie: who perceiuing that hee was more inclined to wantonnesse then to wisdome, with a deepe sigh, the teares trickling downe his cheekes, said: Seeing thou wilt not buy counsaile at the first hand good cheape, thou shat buy repentance at the second hand at such vnreasonable rate, that thou wilt curse the hard penny-worth, and banne thy hard happe. Ah Euphues, little dost thou know that if thy wealth waste, thy wit will giue but small warmth, and if thy wit incline to wilfulnesse, that thy wealth will doe thee small good. If the one had béene imploied to thrift, the other to learning, it had been hard to coniecture whether thou shouldst haue

béene

béene more fortunate by riches, or happy by wisdome, whether more esteemed in the Common-weale for wealth to maintaine warre, or for counsel to conclude peace. But alas, why doe I pitty that in thée, which thou séemest to praise in thy selfe? And so saying, he immediatly went to his owne house, heauily bewayling the young mans vnhappines,

Héere you may behold Gentlemen, how lewdly wit standeth in his owne light, how he déemeth noe penny good siluer [illegible] owne, preferring the blossome before the fruit, the bud [illegible]e the flower, the gréene blade before the ripe eare of corne, his owne wit before all mens wisdome. Neither is that geason, séeing for the most part, it is proper to all those of sharpe capacitie, to esteeme of themselues as most proper: if one be hard in conceauing, they pronounce him a dolt: if giuen to studie, they proclaime him a dunce: if merry, a iester: if sadde, a Saint: if full of words, a sot: if without spéech, a Cypher. If one argue with him boldly, then is hée impudent: if coldly, an innocent. If there be reasoning of Diuinitie, they cry, Quæ supra nos, nihil ad nos: if of humanity Sententias loquitur carnifex.

Héereof commeth such great familiaritie betwéene the ripest wits, when they shall sée the disposition the one of the other, the sympathy of affections, and as it were but a paire of sheares to goe betwéene their natures: one flattereth another by his owne folly, and layeth cushions vnder the elbow of his fellow, when he séeth him take a nappe with fancie, and as their witte wreasteth them to vice, so it forgeth them some feate excuse to cloake their vanitie.

Too much study doth intoxicate their braines, for (say they) although vpon the more it is vsed, the brighter it is, yet siluer with much wearing doth wast to nothing, though the Camock the more it is bowed the better it is, yet the Bow the more it is bent and occupied the weaker it wareth: though the Camomill the more it is troden, and pressed downe, the more it spreadeth, yet the Violet the oftner it is handled and touched, the sooner it withereth and decayeth. Besides this, a fine wit, a

sharpe sence, a quicke vnderstanding, is able to attaine to more in a moment or very little space, then a dull and blockish head in a mouth. The Sieth cutteth farre better and smoother then the Saw, the Wax yéeldeth better and sooner to the Seale, then the Stéele to the stampe, the smoth and plaine Béech is easier to be carued then the knotty Bore. For neither is there any thing but that hath his contrarieties.

Such is the Nature of those Nouises, that thinke to haue learning without labour, and treasure without trauaile, either not vnderstanding or els not remembring, that the finest edge is made with the blunt Whetstone, and the fairest iewell fashioned with the hard hammer. I goe not about (Gentlemen) to inueigh against wit, for then I were witlesse: but frankely to confesse mine owne little wit, I haue euer thought so superstitiously of wit, that I feare I haue committed Idolatrie against wisdome: and if Nature had dealt so beneficially with me, to haue giuen me any wit, I should haue béene readier in the defence of it to haue made an Apologie, then any way to turne to Apostasie. But this I note, that for the most part they stand so on their Pantofles, that they be secure in perrils, obstinate in their own opinions, impatient of labour, apt to cõceaue wrong, credulous to beléeue the worst, ready to shake off their old acquaintance without cause, and to condemne them without colour: all which humours are by so much the more easier to be purged, by how much the lesse they haue festered the sinewes. But turne we againe to Euphues.

Euphues hauing soiourned by the space of two moneths in Naples, whether he were moued by the curtesie of a young Gentleman named Philautus, or inforced by destinie: whether his pregnant wit, or his pleasant conceits wrought the greater liking in the minde of Euphues, I know not for certaintie. But Euphues shewed such entire loue towards him that he séemed to make smal account of any others, determining to enter into such an inuiolable league of friendship with him, as neither time by péece-meale should impaire, neither fancie vtterly dissolue, nor any suspition infringe.

I haue read (saith he) and well I beléeue it, that a friend is in prosperitie a pleasure, a solace in aduersity, in griefe a comfort, in ioy a merry companion, at all times another I, in all places the expresse image of mine owne person: insomuch that I cannot tell whether the immortall Gods, haue bestowed any gift vpon mortall men, either more noble or more necessary then friendship. Is there any thing in the world to be reputed (I will not say compared) to friendship? Can any treasure in this transitory pilgrimage, be of more value then a Friend? In whose bosome thou maist sléepe secure without feare, whom thou maist make partner of all thy secrets without suspition of fraude, and partaker of all thy mis-fortunes without mistrust of fléeting, who will account thy bale his bane, thy mishappe his misery, the pricking of thy finger, the pearcing of his heart. But whither am I carried? Haue I not also learned, that one should eate a bushell of salt with him whom he meanerh to make his Friend? that tryall maketh trust? that there is falshoode in friendship? and what then? Doth not the sympathy of manners make the coniunction of minds? Is it not a by-word, like will to like? Not so common as commendable it is, to sée yong Gentle men choose them such friends, with whom they may séeme, being absent, to be present: being a sunder to be conuersant, being dead, to be aliue: I will therefore haue Philautus to be my phéere, and by so much the more I make my selfe sure to haue Philautus, by how much the more I view in him the liuely image of Euphues. Although there be none so ignorant that doth not know, neither any so impudent, that will not confesse friendship to be the iewell of humaine ioy: yet whosoeuer shall sée this amitie grounded vpon a little affection, will sone coniecture, that it will be dissolued vpon a light occasion: as in the sequell of Euphues, and Philautus you shall sone perceaue, whose hot loue quickely became cold: For as the best Wine dooth make the sharpest Vinegar, so the dépest loue turneth to the deadliest hate. Who deserued the most blame in mine opinion is so doubtfull, and difficult, that I dare not presume to giue verdit. For loue being the cause, for which so

many mischiefes haue bin attempted, I am not yet perswaded whether of them was most to be blamed, but yet certainly neither of them was blameleſſe.

I appeale to your iudgement Gentlemen, not that I thinke any of you of the like diſpoſition, able to decide the queſtion, but being of deeper diſcretion then my ſelfe, are more fit to debate the quarrell. Though the diſcourſe of their friendſhip and falling out be ſome-what long, yet being ſome-what ſtrange, I hope the delightfulnes of the one, will attenuate the tediouſnes of the other.

Euphues had continuall acceſſe to the place of Philautus, and no little familiarity with him, and finding him at conuenient leaſures, in theſe ſhort tearmes following, vnfolded his minde to him.

Gentleman and friend the tryall I haue had of thy manners, cutteth of diuers tearms which to another I would haue vſed in like manner, And ſith a long diſcourſe argueth folly, and delicate words incurre the ſuſpition of flattery; I am determined to vſe neither of them, knowing either of them to breed offence. Waying with my ſelfe the force of friendſhip by the effects, I ſtudied euer ſince my firſt comming to Naples, to enter league with ſuch a one, as might direct my ſteps being a ſtranger, & reſemble my manners being a Scholler: the which two qualities, as I finde in you able to ſatiſfie my deſire, ſo I hope I ſhall finde a heart in you willing to accompliſh my requeſt. Which if I may obtain, aſſure your ſelfe that Damon to his Pythias Pylades to his Oreſtes, Tytus to his Gyſippus, Theſeus to his Pyrithous, Scipio to his Lælius, was neuer found more faithfull then Euphues will be to Philautus.

Philautus by how much the leſſe he looked for this diſcourſe, by ſo much the more he liked it, for he ſaw all qualities both of body and minde in Euphues, vnto whom he replied as followeth.

Friend Euphues, (for ſo your talk waranteth me to tearme you) I dare neither vſe a long proceſſe, neither a louing ſpéech, leaſt vnwittingly I ſhould cauſe you to conuince me of thoſe things,

things, which you haue already condemned. And verily I am bold to presume vpon your courtesie, sith your owne selfe haue vsed so little curiosity: perswading my selfe, that my short answere will worke as great effect in you, as your few wordes did in me. And seeing we resemble (as you say) each other in qualities, it cannot bee that one should differ from the other in curtesie: seeing the sincere affection of the mind cannot be expressed by the mouth, and that no art can vnfold the entire loue of the heart: I am earnestly to beseech you not to measure the firmenesse of my faith, by the fewnesse of my wordes, but rather thinke, that the ouerflowing waues of good will, leaue no passage for many words. Triall shall proue truth: heere is my hand, my heart, my Lands and my life at thy commandement. Thou maist well perceiue that I did beleeue thee, that so soone I did loue thée; and I hope thou wilt the rather loue me, in that I did beleeue thee.

Either Euphues and Philautus stood in need of friendship, or were ordained to be friends: vpon so short warning to make so fine a conclusion, might seeme in mine opinion, if it continued, miraculous: if shaken off, ridiculous. But after manie embracings and protestations one to another, they walked to dinner, where they wanted neither meat, neither musicke, neither anie other pastime: and hauing banquetted, to digest their swéet confections, they danced all that afternoone: they vsed not onlie one boorde, but one bedde, one booke, (if so be it they thought not one too many.) Their friendship augmented euerie day; insomuch that the one could not refraine the companie of the other one minute: all things went in common betweene them, which all men accounted commendable.

Philautus being a towne-borne childe, both for his owne countenance, and the great countenance which his Father had while he liued, crept into credit with Don Ferrardo, one of the chiefe Gouernours of the Citty; who although he had a courtly crew of Gentlewomen soiourning in his Pallace, yet his Daughter, heire to his whole reuenues, stained the beautie of them all: whose modest bashfulnesse, caused the other to

looke

looke wanne for enuy: whose Lillie cheekes dyed with a Vermillion redde, made the reſt blush for ſhame. For as the fineſt Rubie ſtaineth the colour of the reſt that be in place, or as the brightnes of the Sunne dimmeth the Moone, that ſhe cannot be diſcerned: ſo this gallant girle, more faire then fortunate, and yet more fortunate then faithfull, eclipſed the beauty of them all, and changed their colours. Vnto her had Philautus acceſſe, who wanne her by right of loue, and ſhould haue worne her by right of Law, had not Euphues by ſtrange deſteny broken the bands of marriage, and forbidden the banes of Matrimony.

It happened that Don Ferardo had occaſion to go to Venice about certaine of his owne affaires, leauing his Daughter the only ſteward of his houſhould, who ſpared not to feaſt her friend Philautus, with all kindes of delights and delicates; reſeruing onely her honeſty, as the chiefe ſtay of her honour. Her Father being gone, ſhe ſent for her friend to ſupper; who came not as he was accuſtomed ſolitarily alone, but accompanied with his friend Euphues. The Gentlewoman, whether it were for nicenes, or niggardnes of courteſie, gaue him ſuch a cold welcome, that he repented that he was come.

Euphues, though hée knew himſelfe worthy euery way to haue a good countenance, yet could he not perceiue her willing any way to lend him a friendly looke. Yet leaſt he ſhould ſéeme to want geſtures, or to be abaſhed out of conceit with her coy countenance, hée addreſſed him to a Gentlewoman called Liuia, vnto whom he vttered theſe ſpéeches.

Faire Lady, if it be the guiſe of Italie to welcome ſtrangers with ſtrangeneſſe, I muſt néedes ſay the cuſtome is ſtrange, and the Country barbarous: if the manners of Ladies be to ſalute Gentlemen with coyneſſe, then I am enforced to think the Women voyde of courteſie to vſe ſuch welcome; and the men paſt ſhame that will come. But hereafter, I will either bring a ſtoole on mine arme, for an vnbidden gueſt, or a vizard on my face, for a ſhameleſſe Goſſippe. Whereupon Liuia replyed in this manner.

Sir,

Sir, our Country is ciuill, and our Gentlewomen are courteous: but in Naples it is counted a ieſt, at euery woꝛd to ſay, In faith you are welcome. As ſhée was yet talking, ſupper was ſet on the boꝛd: then Philautus ſpake thus vnto Lucilla; Yet Gentlewoman, I was the bolder to bꝛing my ſhadow with me, (meaning Euphues) knowing that he ſhould be the better welcome foꝛ my ſake. Vnto whom the Gentlewoman replyed: Sir, as I neuer when I ſaw you, thought that you came without your ſhadow, ſo now I cannot a little maruell to ſée you ſo ouer-ſhot, in bꝛinging a new ſhadow with you. Euphues thought he perceiued her, coy nippe, ſéemed not to care foꝛ it, but taking her by the hand, ſaid.

Faire Lady, ſéeing the ſhade doth ſo often ſhield your beauty from the piercing Sunne, I hope you will the better eſtéeme of the ſhadow: and by ſo much the leſſe it ought to be offenſiue, by how much the leſſe it is able to offend you; and by ſo much the moꝛe you ought to like it, by how much the moꝛe you vſe to lie in it.

Well Gentleman, anſwered Lucillia, in arguing of the ſhadow, we foꝛgoe the ſubſtance: pleaſeth it you theꝛefoꝛe to ſitte downe to ſupper. And ſo they all ſate downe: but Euphues fedde of one diſh which was befoꝛe him, the beautie of Licilla.

Here Euphues at the firſt ſight was ſo kindled with deſire, that almoſt he was like to burne to coales. Supper being ended, the oꝛder was in Naples that the Gentlewomen would deſire to heare ſome diſcourſe, either concerning loue oꝛ learning. And although Philautus was requeſted, yet he poſted it ouer to Euphues, whom hée knew moſt fit foꝛ that purpoſe. Euphues being thus tyed to the ſtake by their impoꝛtunate intreaty, began as followeth.

He that woꝛſt may, is alwaies enfoꝛced to hold the Candle, the weakeſt muſt ſtill to the wall; where none will, the Diuill himſelfe muſt beare the croſſe. But were it not, Gentlewomen, that your luſts ſtand foꝛ a law, I would boꝛrow ſo much leaue, as to reſigne my office to one of you, whoſe experience in

loue

loue hath made you learned, and whose learning hath made you so lonely: for me to intreat of the one being a nouice, or to discourse of the other being a trewant, I may wel make you wearie, but neuer the wiser, and giue you occasion rather to laugh at my rashnesse, then to like of my reasons; yet I care the lesse to excuse my boldnesse to you, who were the cause of my blindnesse. And sith I am at myne owne choice, either to talke of loue or of learning, I had rather for this time be deemed an vnthrift in reiecting profite, then a Stoike in renouncing pleasure.

It hath béene a question often disputed, but neuer determined, whether the qualities of the minde, or the composition of the man, cause women most to like, or whether beauty or wit moue men most to loue. Certes, by how much the more the minde is to be preferred before the body, by so much the graces of the one are to preferred before the gifts of the other; which if it be so, that the contemplation of the inward quality, ought to be respected more then the view of the outward beauty, then doubtlesse Women either doe or should loue those best, whose vertue is best, not measuring the deformed man with the reformed minde.

The foule Toade hath a faire stone in his head: the fine Golde is found in the filthy earth: the swéete kernell lyeth in the hard shell: Uertue is harboured in the heart of him that most men estéem mishap't. Contrariwise, if we respect more the outward shape then the inward habite; good God, into how many mischiefes doe wée fall? into what blindnesse are wée ledde? Doe wée not commonly sée, that in painted pots is hidden the deadliest poyson? that in the gréenest grasse is the greatest Serpent? in the cléerest water the vgliest Toade? doth not experience teach vs, that in the most curious Sepulcher, are inclosed rotten bones? That the Cypresse trée bears a faire leafe, but no fruit? That the Estrich carrieth fairs feathers, but ranke flesh? How franticke are those Louers, which are carried away with the gay glistering of the fine face? the beautie whereof is parched with the Sunnes blaze, and chapped

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with the Winters blast: which is of so short continuance, that it fadeth before one perceiue it flourish: of so small profit, that it poysoneth those that possesse it: of so little value with the wise, that they account it a delicate baite with a deadly hooke: a sweete Panther with a deuouring paunch, a sower poyson in a siluer pot.

Heere I could enter into discourse of such fine Dames, as seeing in loue with their owne lookes, make such course account of their passionate Louers: for commonly if they bee adorned with beauty, they be strait laced, and made so high in the instep, that they disdaine them most that most desire them. It is a world to see the doting of their Louers, and their dealing with them; the reuealing of whose subtill traines, would cause me to shed teares, and you Gentlewomen to shut your modest eares. Pardon mee Gentlewomen if I vnfold euery wile, & shew euery wrinckle of woemens dispositions. Two thinges they cause their seruants to bow vnto them, secrecy and soueraignty; the one to conceale their inticing sleights, by the other, to assure themselues of their onely seruice. Againe, but ho there: if I should haue waded anie further and sounded the depth of their deceit, I should either haue procured your displeasure, or incurred the suspition of fraud: either armed you to practise the like subtilty, or accused my selfe of periury: But I meane not to offend your chast minds, with the rehearsall of their vnchast manners, whose eares I perceiue to glow, and hearts to be grieued, at that which I haue already vttered: not that amongst you there be any such, but that in your sexe there should be any such.

Let not Gentlewomen therefore make too much of their painted sheath, let them not be so curious in their owne conceits, or so currish to their loyall Louers. When the blacke Crowes foot shall apeare in their eye, or the blacke Vre tread on their foot, when their beauty shall be like the blasted Rose, their wealth wasted, their bodies worne, their faces wrincled, their fingers crooked, who will like of them in their age, who loued none in their youth? If you will be cherished when you

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be old, be courteous while you be young: if you look for comfort in your hoarie haires, be not coy when you haue golden locks: if you would be embraced in the wayning of your braueris, be not squeamish in the waxing of your beauty: if you desire to be kept like the Rose when it hath lost his colour, smel swéet as the Rose doth in the bud: if you would be tasted for old Wine, be in the mouth a pleasant Grape; so shall you be cherished for your courtesie, comforted for your honesty, imbraced for your amity: so shall ye be preserued with the swéet Rose, and drunken with the pleasant Wine.

Thus farre I am bold Gentlewomen, to counsell those that be coy, that they weaue not the web of their own woe, nor spin the thred of their owne thraldome by their owne auerthwartnesse. And séeing we are euen in the bowels of loue, it shall not be amisse to examine whether men or women be soonest allured, whether be most constant the male or the female. And in this point I meane not to be mine owne caruer, least I should séeme either to picke a thanke with men, or a quarrell with women. If therefore it might stand with your pleasure (Mistresse Lucilla) to giue your censure, I would take the contrary: for sure I am, though your iudgement be sound, yet affection will shadow it.

Lucilla séeing his pretence, thought to take aduantage of his large proffer; vnto whome she said, Gentleman, in mine opinion, Women are to be wonne with euery winde, in whose sex there is neither force to withstand the assaults of loue, neither constancie to remaine faithfull. And because your discourse hath hitherto bredde delight, I am loth to hinder you in the sequell of your deuises. Euphues perceiuing himselfe to be taken napping, answered as followeth.

Mistresse Lucilla, if you speake as you thinke, these Gentlewomen present haue little cause to thanke you: if you cause me to commend women, my tale will be accounted a méere trifle and your words the plaine truth: yet knowing promise to be a debt, I will pay it with performance. And I would the Gentlemen here present were as ready to credit my prose, as the

Gentle-

Gentlewomen are willing to heare their owne praises: or I as able to sustreame, as Mistris Lucilla would be content to be o-verthrowne. Howsoeuer the matter shall fall out, I am of the surer side, for if my reasons be weake, then is our sexe strong: if forcible, then is your iudgement feeble: if I finde truth on my side, I hope I shall for my wages win the good will of women: if I want proofe, then Gentlewomen of necessity you must yéeld to men. But to the matter.

Touching the yéelding to loue; albeit their hearts séeme tender, yet they harden them like the stone of Sicilia, the which, the more it is beaten, the harder it is: for being framed as it were of the perfection of men, they be frée from all such cogitations as may any way prouoke them to vncleanenes; insomuch as they abhorre the light loue of youth, which is grounded vpon lust, and dissolued vpon euery light occasion. When they sée the frailty of men turne to fury, their delight to doating, their affection to frenzy: when they see them as it were pine in pleasure, and to waxe pale through their owne péeuishnesse, their sutes, their seruice, their letters, their labours, their loues, their lines séeme to them so odious, that they harden their hearts against such concupiscence, to the end that they might conuert them from rashnesse to reason; from such lewd disposition, to honest discretion.

Hereof it commeth, that men accuse Women of cruelty, because they themselues want ciuility: they account them full of wiles, in not yéelding to their wickednesse: faithlesse in resisting their filthines. But I had almost forgot my selfe, you shall pardon me Mistris Lucilla for this time, if thus abruptly I finish my discourse: it is neither for want of good will, or lacke of proofe, but that I féele in my selfe such an alteration, that I can scarce vtter one word: Ah Euphues, Euphues. The Gentlewomen were strook into such a quandary with this sodaine change, that they all changed colour. But Euphues taking Philautus by the hand, and giuing the Gentlewomen thankes for their patience and his repast, bad them all fare well, and went immediatly to his Chamber. But Lucilla who now began to

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fry in the flames of loue, al the company being departed to their lodgings, entred into these tearmes and contrarieties.

Ah wretched wench Lucilla, how art thou perplexed? what a doubtfull fight doest thou feele betweene faith and fancy, hope and feare, conscience and concupiscence? O my Euphues, little doest ỹ know the suddain sorrow that I sustain for thy sweete sake, whose wit hath bewitched me, whose rare qualities haue depriued me of mine old quality, whose courteous behauiour without curiosity, whose comely feature without fault, whose filed speech without fraud hath wrapped mee in this misfortune. And canst ỹ Lucilla be so light of loue, in forsaking Philautus to flie to Euphues? Canst thou preferre a stranger before thy Countryman, a starter before thy companion? Why, Euphues perhaps doth desire thy loue, but Philautus hath deserued it. why, Euphues feature is worthy as good as I, but Philautus his faith is worthy a better. I, but the latter loue is more feruent: I, but the first ought to be most faithfull, I but Euphues hath greater perfection: I, but Philautus hath deper affection. Ah fond wench, dost thou thinke Euphues will deeme thée constant to him, when thou hast béene vnconstant to his friend? Wéenest thou that he wil haue no mistrust of thy faithfulnes, when he hath tryall of thy fickelenes? Will hee haue no doubt of thine honour, when thou thy selfe callest thine honestly into question? Yes, yes Lucilla, well doth he know that the Glasse once crazed, will with the least clappe be cracked: that the cloth which staineth with Pitche, wil soonest loose his colour with Vinegar: that the Eagles wing wil waste the feather, as wel of the Phenix as of the Phesant: that she that hath béene faithlesse to one, will neuer be faithfull to any. But can Euphues conuince me of fleeting, séeing for his sake I brake my fidellity? Can he condemne me of disloyalty, when he is the only cause of my disliking? May he iustly condemne me of treachery, who hath his testimony as tryall of my good will? Doth not he remember, that the broken bone once set together, is stronger then euer it was? That the greatest blot is taken off with the Pomnice? That though the Spider poyson the Flie

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thée cannot infect the Bée: That although I haue béene light to Philautus, I may be lowely to Euphues: It is not my desire, but his deserts that moueth my mind to his choice; neither the want of the like good will in Philautus, but the lacke of the like good qualities, that remoueth my fancy from the one to the other.

For as the Bée that gathereth Hony out of the wéede, when she espieth the faire flower, flieth to the swéetest; or as the kind Spaniel, though he hunt after Birds, yet forsakes them to retriue the Partridge; or as we commonly féede on Béefe hungerly at the first, yet séeing the Quailes more dainty, change our diet: so I, although I loue Philautus for his good properties, yet séeing Euphues to excell him, I ought by nature to like him better. By so much therefore my change is to be excused, by how much the more my choyce is excellent: and by so much the lesse I am to be condemned, by how much the more Euphues is to be commended. Is not the Diamond of more value then the Rubie, because it is of more vertue? Is not the Emerauld preferred before the Saphire for his wonderfull propertie? Is not Euphues more praise-worthy then Philautus, being more witty?

But fie Lucilla, why dost thou flatter thy selfe in thine owne folly? Canst thou faine Euphues thy friend, whom by thine own words thou hast made thy foe? Diddest not thou accuse women of inconstancie? Diddest not thou account thy selfe easie to be won? Diddest not thou condemne them of weakenes? What sounder argument can he haue against thée then thine owne answer? What better proofe then thine owne spéech? What greater triall then thine owne talke? If thou hast belied women, hée will iudge thée vnkind: if thou haue reuealed the troth, he must néeds thinke thée vnconstant: if he perceiue thée to be won with a Nut, he will imagine that thou wilt be lost with an Apple: if he finde thée wanton before thou be wooed, he will ghesse thou wilt be wauering when thou art wedded.

But suppose that Euphues loue thée, that Philautus leaue thée; will thy Father (thinkest thou) giue thée liberty to line

after thine owne luſt: Will he eſteeme him worthy to inherite his poſſeſſions, whom he accounteth unworthy to inioy thy perſon? Is it like that he will match thée in marriage with a ſtranger, with a Grecian, with a meane man? I, but what knoweth my father, whether hee be wealthy, whether his renenues be able to counteruaile my fathers landes, whether his birth be noble, yea, or no? Can any one make doubt of his gentle blood that ſéeth his gentle conditions? Can his honour be called in queſtion, whoſe honeſty is ſo great? Is hée to be thought thriftleſſe, who in all qualities of the mind is Péereleſſe? No, no, the trée is knowne by his fruit, the gold by the touch, the ſonne by the fire: And as the ſoft waxe receiueth whatſoeuer print be in the ſeale, and sheweth no other impreſſion: ſo the tender babe being ſealed with his fathers guifts, repreſenteth his image moſt liuely. But were I once certaine of Euphues his good will, I would not ſo ſuperſtitiouſly account of my fathers ill will.

Time hath weaned me from my mothers teat, and age rid me from my fathers correction: when childien are in their ſwath clouts, then are they ſubiect to the whip, and ought to be carefull of the rigor of their parents. As for me, ſéeing I am not fed with their pap, I am not to be led by their perſwaſions. Let my father vſe what ſpéeches he liſt, I will follow mine owne luſt. Luſt Lucilla, what ſayeſt thou? No, no, mine owne loue I ſhould haue ſaid; for I am as far from luſt as I am from reaſon, and as néere to loue as I am to folly: then ſtick to thy determination, & ſhew thy ſelfe what loue can doe, what loue dares doe, what loue hath done: Albeit I can no way quench the coales of deſire with forgetfulneſſe, yet wil I rake them vp in the aſhes of modeſty. Séeing I dare not make knowne my loue for maidenly ſhamfaſtnes, I will diſſemble it till time I haue opportunity. And I hope ſo to behaue my ſelfe, as Euphues ſhall thinke me his owne, and Philautus perſwade himſelfe I am none but his. But I would to God Euphues would repaire hither, that the ſight of him might mitigate ſome part of my martirdome.

Shée hauing thus discoursed with her selfe, her owne miseries, cast her selfe on the bed: and there let her lie, and returne we to Euphues; who was so caught in the ginne of folly, that he neither could comfort himselfe, nor durst aske counsell of his friend: suspecting that which indéed was true; that Philautus was corriuall with him, and cock-mate with Lucilla. Amidst therefore these his extremities, betwéene hope and feare, he vttered these or the like spéeches.

What is he Euphues, that knowing thy wit, and séeing thy folly, but will rather punish thy lewdnesse, then pitty thy beauinesse? Was there euer any so fickle, so sone to be allured? euer any so faithlesse, to deceiue his friend? euer any so folish? to bathe himselfe in his owne mis-fortune? Too true it is, that as the Sea-crabbe swimmeth alwaies against the streame; so wit alwaies striueth against wisdome: and as the Bée is oftentimes hurt with his owne Honny; so is wit not seldome plagued with his owne conceit.

O ye Gods, haue ye ordained for euery maladie a medicine, for euery sore a salue, for euery paine a plaister; leauing onely loue remedilesse? Did yée déeme no man so mad to be entangled with desire? or thought yée them worthy to be tormented that were so misled? Haue ye dealt more fauourably with brute beasts then with reasonable creatures?

The filthy Sow when she is sicke, eateth the Sea crab, and is immediatly recured: the Tortise hauing tasted the Viper, sucketh Origanum, and is quickly reuiued: the Beare ready to pine, licketh vp the Ants, and is recouered: the Dogge hauing surfetted, to procure his vomit, eateth grasse and findeth remedie: the Hart being pearced with the Dart, runneth out of hand to the hearbe Dictanum, and is healed. And can men by no hearbe, by no Art, by no way, procure a remedie for the impatient disease of loue? Ah, well I perceiue that loue is not vnlike the Figge-trée, whose fruit is swéet, but the rote is more bitter then the clawe of a Bitter; or like the Apple in Persia, whose blossome sauoureth like Hony, whose bud is more sowre then Gall.

But O impiety, O broad blasphemy against the heauens! Wilt thou be so impudent Euphues, to accuse the Gods of iniquity? No fond fole, no. Neither is it forbidden by the Gods to loue, by whose diuine prouidence wee are permitted to liue: neither do we want remedies to recure our maladies, but reason to vse the meanes. But why go I about to hinder the course of loue, with the discourse of law? Hast thou not read Euphues, that he that loppeth the Vine, causeth it to spread fairer? that he that stoppeth the streame, causeth it to swell higher? that he that casteth water in the fire at the Simths forge, maketh it to flame fiercer? Euen so, he that seeketh by counsaile to moderate his ouerlashing affections, encreaseth his owne misfortune.

Ah my Lucilla, would thou wert either lesse faire, or I more fortunate; either I wiser, or thou milder: either I would I were out of this mad mode, or else I would we were both of one minde. But how should she be perswaded of my loyaltie, that yet had neuer one simple proofe of my loue? Will she not rather imagine me to be intangled with her beauty, then with her vertue? That my fancy being so lewdly chained at the first, will be lightly changed at the last: that nothing violent can be permanent? Yes, yes, she must needs coniecture so, although it be nothing so: for by how much the more my affection commeth on the sudden, by so much the lesse will she thinke it certaine. The ratling Thunderbolt hath but his clappe; the lightning but his flash: and as they both come in a moment, so doe they both end in a minute. I, but Euphues; hath she not heard also that the dry Touchwood is kindled with Lime? that the greatest Mushrum groweth in one night? That the fire quickly burneth the Flaxe? That loue easily entreth into the shape without resistance, and is harboured there without repentance.

If therefore the Gods haue endued her with as much bountie as beauty; if she hath no lesse wit then she hath comlinesse; certes she will neither conceiue sinisterly of my sudden suite, neither be coy to receiue me into her seruice, neither suspect me

of lightnes in yéelding so lightly, neither reiect me disdainfully for louing so hastily. Shall I not then hazard my life to obtaine my loue? and deceiue Philautus to-receiue Lucilla? Yes Euphues, where loue beareth sway, friendship can haue no shew: As Philautus brought me for his shadow the last Supper, so will I vse him for my shadow till I gaine his Saint. And canst thou wretch be false to him that is faithfull to thée? Shall his courtesie be the cause of thy cruelty? Wilt thou violate the league of faith, to inherite the land of folly? Shall affection be of more force then friendship, lone then law, lust then loyalty? Knowest thou not, that hée that loseth his honesty, hath nothing else to lose?

Tush, the cause is light where reason taketh place: to loue and to liue well is not graunted to Iupiter. Who so is blinded with the Caule of beauty, discerneth no colour of honestie. Did not Giges cut Candaules a coat by his owne measure? Did not Paris, though he were a welcome guest to Menelaus, serue his Host a slippery pranke? If Philautus had loued Lucilla, he would neuer haue suffered Euphues, to haue séene her. Is it not the prey that enticeth the thiefe to rifle? Is it not the pleasant baite that causeth the fléetest Fish to bite? Is it not a by-word amongst vs, that Gold maketh an honest man an ill man? Did Philautus account Euphues so simple to decipher beauty, or so superstitious not to desire it? Did he déeme him a Saint in reiecting fancy, or a sotte in not discerning? Thought he him a Stoike that he would not be moued, or a stocke that hée could not?

Well, well, séeing the wound that bléedeth inwardly is most dangerous; that the fire kept close burneth most furious; that the Ouen dampned vp baketh soonest; that sores hauing no vent, fester secretly, it is high time to vnfold my secret loue to my secret friend. Let Philautus behaue himselfe neuer so craftily, he shall know that it must be a wily Mouse that shall bréed in the Cats eare: and because I resemble him in wit, I meane a little to dissemble with him in wiles. But O my Lucilla, if thy heart be made of that stone which may be mollified onely

with blood; would I had ſipped of the Riuer in Caria, which turneth thoſe that drinke of it to ſtones: if thine eares be annoynted with the oyle of Syria, that bereaueth hearing; would mine eyes had béene rubbed with the ſirrope of the Cedar tree, which taketh away ſight: if Lucilla be ſo proude to diſdaine poore Euphues; would Euphues were ſo happy to deny Lucilla: or if Lucilla be ſo mortified to liue without loue; would Euphues were ſo fortunate to liue in hate. I but my cold welcome foretelleth my could ſute. I, but her priuy glaunces ſignifie ſome good fortune. Fie fond fœle Euphues, why goeſt thou about to alleadge thoſe things to cut off thy hope, which ſhee perhaps would neuer haue found; or to comfort thy ſelfe with thoſe reaſons which ſhe neuer meaneth to propoſe. Tuſh it were no loue if it were certaine, and a ſmall requeſt it is to ouerthrow thoſe that neuer reſiſt.

In battels there ought to be a doubtfull fight, and a deſperate end; in pleading, a difficult entrance, and a diffuſed determination; in loue, a life without hope, and a death without feare. Fire commeth out of the hardeſt Flint with the Stéele: Oyle out of the dryeſt Ieat by the fire: Loue out of the ſtonieſt heart by faith, by truſt, by time. Had Tarquinius vſed his loue with colours of countenance, Lucertia would either haue with ſome pitty anſwered his deſire, or with ſome perſwaſion haue ſtayed her death. It was the heate of his luſt that made her haſt to end her life: wherefore Loue in either reſpect is not to be condemned; but he of raſhnes, to attempt a Lady furiouſly; and ſhe of rigour, to punish his folly in her owne fleſh: a fact (in mine opinion) more worthy the name of cruelty then chaſtity, and fitter for a Monſter in the Deſarts, then a Matron of Rome. Penelope no leſſe conſtant then ſhe, yet more wiſe, would be weary to vnweaue that in the night, ſhe ſpun in the day, if Vlyſſes had not come home the ſooner. There is no woman, Euphues, but ſhe will yéeld in time: be not then diſmayed, either with high lookes or froward words.

Euphues hauing thus talked with himſelfe, Philautus entred the chamber; and finding him ſo worne and waſted with continuall

mnall mourning, neither ioying in his meate, nor reioycing in his friend, with watred eyes vttered this speech.

Frind and follow, as I am not ignorant of thy present weaknes, so I am not priuy to the cause: and although I suspect many things, yet can I assure my selfe of no one thing. Therefore my good Euphues, for these doubts and dumpes of thine, either remoue the cause or reueale it. Thou hast hitherto found me a chéerefull companion in thy mirth, and now shalt thou finde me as carefull with thee in thy moane. If altogether thou mayst not be cured, yet mayst thou be comforted. If there be any thing that either by my friends may be procured, or by my selfe attained, that may either heale thée in part, or helpe thée in all; I protest to thée by the name of a friend, that it shall rather be gotten with the losse of my body, then lost by getting a kingdome. Thou hast tried me, therefore trust me: thou hast trusted me in many things, therefore try me in this one thing: I neuer yet failed, and now I will not faint. Be bold to speake and blush not: thy sore is not so angry but I can salue it; thy wound not so déepe but I can search it; thy griefe not so great but I can ease it. If it be ripe, it shall be launced; if it be broken, it shall be tainted: be it neuer so desperate, it shall be cured. Rise therefore Euphues, and take heart of grace; younger thou shalt neuer be: pluck vp thy stomach; if loue haue stung thée, it shall not stifle thée. Though thou be enamoured of some Lady, thou shalt not be enchanted: they that begin to pine of a consumption, without delay preserue themselues vpon Cullisses: he that féeleth his stomach inflamed with meate, coleth it eftsones with Conserues: delayes bréed danger; nothing so perilous as procrastination. Euphues hearing this comfort and friendly counsell, dissembled his sorrowing heart with a smiling face, and answerd him as followeth.

True it is Philautus, that he which toucheth the Nettle tenderly, is sonest stung; that the flie which playeth in the fire, is singed in the flame; that he that dallieth with women, is drawn to his woe. And as the Adamant draweth the heauy yron, and the Yarp the fléet Dolphin; so beauty alloureth the chast mind to

loue, and the wiſeſt wit to luſt. The example whereof, I would it were no leſſe profitable, then the experience to me is like to be perilous. The Vine watered with wine is ſone withered: the bloſſome in the fatteſt ground is quickly blaſted: the Goate the fatter ſhe is, the leſſe fertile ſhe is: yea, man the more witty he is, the leſſe happy he is. So it is Philautus, (for why ſhould I canceale it from thée, of whom I am to take counſell:) that ſince my laſt and firſt being with thée at the houſe of Ferardo, I haue felt ſuch a furious battell in my body, as if it be not ſpéedily repreſt by policy, it will carry my mind (the grand Captain in this fight) into endleſſe captiuity. Ah Liuia, Liuia, thy courtly grace without coyneſſe, thy blazing beauty without blemiſh, thy courteous demeanour without curioſity, thy ſwéet ſpech ſauored with wit, thy comely mirth tempred with modeſty, thy chaſt lookes, yet louely, thy ſharpe taunts, yet pleaſant, haue giuen me ſuch a check, that ſure I am at the next view of thy vertues, I ſhall take the mate; and taking it not of a pawn, but of a prince, the loſſe is to be accounted the leſſe. And though they be commonly in great choler that receiue the mate, yet would I willingly take euery minute ten mates, to enioy Liuia for my louing mate. Doubtleſſe, if euer ſhe her ſelfe haue béene ſcorched with the flame of deſire, ſhe will be ready to quench the coales with courteſie in another: if euer ſhe haue bin attached of loue, ſhe will reſcue him that is drenched in deſire: if euer ſhe haue bin taken with the Feuer of fancy, ſhe will helpe his Ague, who by a quotidian fit is conuerted to frenſie: neither can there be vnder ſo delicate a hiew lodged deceit; neither in ſo beautifull a mold, a malicious minde. True it is, that the diſpoſition of the mind followeth the compoſition of the body; how then can ſhe be in mind any way imperfect, who in body is perfect euery way? I know my ſucceſſe will be good, but I know not how to haue acceſſe to my Goddeſſe, neither do I want courage to diſcouer my loue to my friend, but ſome colour to cloake my comming to the houſe of Ferardo: for if they be in Naples as iealous as they be in the other parts of Italy, then it behoueth me to walk circumſpectly, and to forge ſome cauſe for my often comming.

If therefore Philautus, thou canſt ſet but this feather to mine arrow, thou ſhalt ſée me ſhoote ſo néere, that thou wilt account me for a cunning Archer. And verily, if I had not loued thée well, I would haue ſwallowed mine owne ſorrow in ſilence; knowing that in loue nothing is ſo dangerous, as to participate the meanes thereof to another, and that two may kéepe counſell if the one be away. I am therefore inforced perforce, to challenge that curteſie at thy hands, which earſt thou didſt promiſe with thy heart: the performance whereof ſhall binde me to Philautus, and proue thée faithfull to Euphues. Now if thy cunning be anſwerable to my good will, practiſe ſome pleaſant conceit vpon thy poore patient; one dram of Ouids Art; ſome of Tibullus drugs; one of Propertious pilles, which may cauſe me either to purge my new diſeaſe, or recouer my hoped deſire. But I feare me, where ſo ſtrange a ſickneſſe is to be recured of ſo vnſkilfull a Phiſition, that either thou wilt be too bold to practiſe, or my body too weake to purge. But ſéeing a deſperate diſeaſe is to be committed to a deſperate Doctor, I will follow thy counſell, and become thy cure; deſiring thée to be as wiſe in miniſtring thy Phyſick, as I haue béene willing to put my life into thy hands.

Philautus thinking all to be Gold that gliſtred, and all to be Goſpel that Euphues vttered, anſwered his forged gloſe, with this friendly cloſe.

In that thou haſt made me priuy to thy purpoſe, I will not conceale my practiſe: in that thou craueſt my ayde, aſſure thy ſelfe, I will be thy finger next thy thumbe; in ſo much as thou ſhalt neuer repent thée of the one or the other: for perſwade thy ſelfe, that thou ſhalt finde Philautus during life, ready to comfort thée in thy mis-fortunes, and ſuccour thée in thy neceſſity. Concerning Liuia, though ſhe be faire, yet is ſhe not ſo amiable as my Lucilla, whoſe ſeruant I haue béene the tearme of thrée yeares. But leaſt compariſens ſhould ſéeme doious, chiefly where both the parties be without compariſon, I will omit that: and ſéeing that we had both rather be talking with them, then tatling of them, we will immediatly goe to them. And truly

Euphus

Euphues, I am not a little glad, that I shall haue thée not onely a comfort in my life, but also a companion in my loue: as thou hast béene wise in thy choyse, so I hope thou wilt be fortunate in thy chaunce. Liuia is a wench of more wit then beauty: Lucilla of more beauty then wit, both of more honestly then honor; and yet both of such honor, as in all Naples there is not one in birth to be compared with either of them: how much therefore haue we to reioyce in our choyse. Touching our accesse, be thou secure: I shall slap Ferardo in the mouth with some conceit, and fill his olde head so full of new fables, that thou shalt rather be earnestly intreated to repaire to his house, then euill intreated to leaue it. As old men are very suspicious to mistrust euery thing; so are they very credulous to beléeue any thing: the blind man doth eate many a flie. Yea, but said Euphues, take héede my Philautus, that thou thy selfe swallow not a Gudgen: which word Philautus did not marke, vntill he had almost digested it. But said Euphues, let vs goe deuoutly to the shrine of our two Saints, there to offer our deuotion: for my bookes teach me, that such a wound must be healed where it was first hurt; and for this disease we will vse a common remedy, but yet comfortable. The eye that blinded thée shall make thée sée; the Scorpion that stung thée, shall heale thée; a sharpe sore hath a short cure: let vs goe. To the which Euphues consented willingly; smiling to himselfe, to sée, how he had brought Philautus into a fooles Paradise.

Héere may you sée, Gentlemen, the falsehood in fellowship; the fraude in friendship; the painted sheath with the leaden dagger; the faire words that make fooles faine: but I will not trouble you with superfluous addition; vnto whom I feare me I haue béene tedious with the bare discourse of this History.

Philautus & Euphues repaired to the house of Ferardo; where they found Mistresse Lucilla and Liuia, accompanied with other Gentlewomen, neither being idle, nor well imployed, but playing at Cardes. But when Lucilla beheld Euphues, shée could scarcely containe her selfe from embracing him, had not womanly shamefastnesse, and Philautus his presence, stay-

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ed her wisedom. Euphues on the other side was fallen into such a traunce, that he had not the power either to succour himselfe, or salute the Gentlewomen: at the last Lucilla. beganne as one that best might be bold, on this manner.

Gentlemen, although your long absence gaue me occasion to thinke you disliked your last entertainement, yet your comming at the last hath cut off my former suspition; & by so much the more you are welcom, by how much the more you are wished for. But you, Gentleman (taking Euphues by the hand) were the rather wished for, for that your discourse being left vnperfect, caused vs all to longe, (as women are wont for things that like them) to haue an end thereof. Vnto whom Philautus replied as followeth: Mistrisse Lucilla, though your curtesie made vs nothing to doubt of our welcome, yet modesty caused vs to pinch curtesie, who should come first: as for my friend, I thinke he was neuer wished for here so earnestly of any as of himselfe; whether it might be to renue his talke or recant his sayings, I cannot tell. Euphues taking the tale out of Philautus mouth, answered: Mistresse Lucilla, to recant verities were heresie, and to renue the praises of women flattery: the onely cause I wished my selfe here, was to giue thankes for so good entertainement, the which I could no waies deserue, and to breed a greater acquantance if it might be to make amends. Lucilla inflamed with his presence, said: Nay Euphues, you shall not escape so; for if my curtesie, as you say, were the cause of your comming, let it also be the occasion of the ending of your former discourse: otherwise I shall thinke your prowse naked, and you shall find my reward nothing. Euphues no was willing to obey as she to command, addressed himselfe to a farther conclusion; who seeing all the Gentlewomen reedy to giue him the hearing, proceeded as followeth: I haue not yet forgotten that my last talke with these Gentlewomen tended to their prayses, and therefore the end must tye vp the iust prowse; otherwise I should set downe Venus shadow, without the liuely substance.

As there is no ons thing which can be reckoned, either concerning loue or loyaltie, wherein women doe not excell

men,

men; yet in feruency abous all others, they so farre exceed, that men are like to maruell at them, then to imitate them; and readier to laugh at their vertues, than imitate them: for as they be hard to be wonne, without tryall of great faith; so are they hard to be lost without great cause of ficklenes. It is long before the cold water seeth; yet being once hote, it is long before it be cooled: it is long before salt come to his saltnes; but being once seasoned, it neuer loseth his sauor.

I for mine owne part am brought into a Paradise, by the only imagination of womens vertues: and were I perswaded that all the Diuels in hell were women, I would neuer liue deuoutly to inherit heauen; or that they were all Saints in heauen, I would liue more strictly for feare of hell. What could Adam haue done in his Paradise before his fall, without a woman: Or how could he haue risen againe after his fall, without a woman? Artificers are wont in their last workes to excell themselues; yea, God when he had made all things, at the last made man as most perfect, thinking nothing could be framed more excellent; yet after him he created a woman, the expresse image of eternity, the liuely picture of nature, the onely steele glasse for man to behold his infirmities, by comparing them with womens perfections. Are they not more gentle, more wittie, more beautifull then men? Are not men so bewitched with their qualities, that they become mad for loue? and women so wise, that they doe detest lust?

I am entred into so large a fielde, that I shall sooner want time then prose; and so cloy you with variety of phrases, that I feare me I am like to infect women with pride, which yet they haue not; and men with spite, which yet I would not. For as the Horse if he knew his owne strength, were no waies to be bridled; or the Unicorne his owne vertue, were neuer to be caught: so women, if they knew what excellency were in them, I feare me men would neuer win them to their wils, or weane them from their minde.

Lucilla began to smile, saying; In faith Euphues, I would haue you stay there: for as the Sunne when he is at the high-

est,

eſt, beginneth to goe downe; ſo when the praiſes of women are at the beſt, if you leaue not, they will beginne to faile. But Euphues (being rapt with the ſight of his Saint) anſwered, no, no, Lucilla. But whilſt hee was yet ſpeaking, Ferardo entred; whom they all dutifully welcomed home: who rounding Philautus in the eare, deſired him to accompany him immediately, without farther pawſing; proteſting that it would be as well for his preferment, as for his own profit. Philautus conſenting, Ferardo ſaid vnto his daughter.

Lucilla, the vrgent affaires I haue in hand, will ſcarce ſuffer me to tarry with you one houre; yet my returne I hope will be ſo ſhort, that my abſence ſhall not breed thy ſorrow: in the meane ſeaſon, I commit all things to thy cuſtody, wiſhing thee to vſe thy accuſtomed courteſie. And ſeeing I muſt take Philautus with me, I will be ſo bold to craue you Gentleman (his friend) to ſupply his roome; deſiring you to take this haſty warning for a hearty welcome, and ſo to ſpend this time of mine abſence in honeſt mirth. And thus I leaue you.

Philautus knew well the cauſe of his ſudden departure: which was, to redeeme certaine landes that were morgaged in his fathers time, to the vſe of Ferardo; who on that condition, had before time promiſed him his daughter in marriage. But returne we to Euphues.

Euphues was ſurpriſed with ſuch incredible ioy at this ſtrange euent, that he had almoſt ſounded: for ſeeing his corriuall to be departed, & Ferardo to giue him ſo friendly entertainment, doubted not in time to get the good will of Lucilla; whom finding in place conuenient without company, with a bold courage and comely geſture, he began to aſſay her in this ſort.

Gentlewoman, my acquaintance being ſo little, I am affraid my credit will be leſſe; for that they commonly are ſoneſt beleeued, that are beſt beloued; and they liked beſt, whom we haue knowne longeſt: neuertheleſſe, the noble minde ſuſpecteth no guile without cauſe, neither condemneth any without proofe: hauing therefore notice of your heroicall heart, I am the better perſwaded of my good hap. So it is Lucilla, that comming to

Naples,

Naples but to fetch fire, as the by-word is, not to make my place of aboade: I haue found such flames, that I can neither quench them with the water of frée-will, neither cole them with wisedome. For as the Hop, the pole being neuer so high, groweth to the end; or as the dry Béech kindled at the roote, neuer leaueth vntill it come to the top; or as one drop of poyson disperceth it selfe into euery vaine: so affection hauing caught hold of my heart, and the sparkes of loue kindled my Liuer, will suddenly, though secretly, flame vp into my head, and spread it selfe into euery sinew. It is your beauty (pardon my abrupt boldnes) Lady, that hath taken euery part of me prisoner, and brought me vnto this déepe distresse: but séeing women, when one prayseth them for their deserts, déeme that he flattereth them to obtaine his desire; I am here present to yéeld my selfe to such tryall, as your courtesie in this behalfe shall require. Yet will you commonly obiect this to such as serue you, & striue to win your good will, that hot loue is soone cold; that the Bauin, though it burne bright, is but a blaze; that scalding water, if it stand a while, turneth almost to Ice; that Pepper, though it be hote in the mouth, is cold in the mawe; that the faith of men, though it srie in their words, it fréeseth in their workes: which things (Lucilla) albeit they be sufficient to reproue the lightnesse of some one, yet can they not conuince euery one of lewdnesse: neither ought the constancy of all, to be brought in question thorow the subtilty of a few. For although the Worme entreth almost into euery wood, yet he eateth not the Cedar trée: though the stone Gylindrus at euery thunder-clap, roule from the hill, yet the pure fléeke-stone mounteth at the noise: though the rust fret the hardest Stéele, yet doth it not eate into the Emerauld: though Polypus change his hew, yet the Salamander kéepeth his colour: though Protus transforme himselfe in euery shape, yet Pigmalion retaineth his old forme: though Eneas were too fickle to Dido, yet Troylus was too faithful to Cressida: though others séem counterfaite in their déeds, yet Lucilla perswade your selfe, that Euphues will be alwaies currant in his dealings. But as the true gold is tryed by the touch, and the

pure

pure flint by the stroke of the Iron: so the loyall heart of the faithfull Louer is knowne by the tryall of his Lady: of the which tryal Lucilla, if you shall accoūt Euphues worthy: assure your selfe he will be as ready to offer himselfe a sacrifice for your swéet sake, as, your selfe shall be willing to imploy him in your seruice. Neither doth he desire to be trusted any way, vntill he shal be tryed euery way: neither doth he craue credit at the first, but a good countenance, till time his desire shall be made manifest by his deserts. Thus not blinded by light affection, but dazeled with your rare perfection, and boldned by your exceeding curtesie, I haue vnfolded mine entire loue; desiring you, hauing so good leasure, to giue so friendly answer, as I may receiue comfort & you commendation. Lucilla, although she were content to heare this desired discourse, yet did she seeme to be somewhat displeased. And truely I know not whether it be peculiar to that sex, to dissemble with those whom they most desire, or whether by craft they haue learn'd outwardly to loath ỹ which inwardly they most loue: yet wisely did she cast this in her head; that if she should yéeld at the first assault, he would thinke her a light housewife; if she should reiect him scornfully a very haggard: minding therefore that he should neither take hold of her promise, nor vnkindnes of her precisenes; she fed him indifferently with hope & despaire, reason & affection, life & death: yet in the end arguing vpon certain questions, they fel to such agréemēt, as perse Philautus would not haue agréed vnto, if he had bin present; yet alwaies kéeping her body vndefiled, and thus she replied.

Gentleman; as you may suspect me of idleneſſe in giuing eare to your talke: so may you conuince me of lightnes, in answering such toyes. Certes as you haue made mine eares glow at the rehersal of your loue, so haue you gauled my hart with the remembrance of your folly. Though you came to Naples as a stranger, yet were you welcome to my fathers house as a friend: and can you then so much transgresse the bounds of honor (I wil not say of honestly) as to solicite a suite more sharp to me thē death? I haue hitherto, God be thanked

liued

liued without ſuſpition of lewdneſſe; and ſhall I now incurre the danger of ſenſuall liberty? What hope can you haue to obtaine my loue, ſeeing yet I could neuer affoꝛd you a good loke? Doe you theꝛefoꝛe thinke me eaſily enticed to the bent of your bowe, becauſe I was eaſily intreated to liſten to your late diſcourſe? Oꝛ ſéeing me (as finely you gloſſe) to excell all other in beauty, did ye déeme that I could excéede all other in beaſtlines? But yet I am not angry Euphues, but in an agony: foꝛ who is ſhe that will fret oꝛ fume with one that loueth her; if this loue to delude mée, be not diſſembled? It is that which cauſeth mée moſt to feare; not that my beauty is vnknowne to my ſelfe, but that commonly we poꝛe wenches are deluded thꝛough light beléefe, and ye men are naturally inclined craftily to leade your life. When the Foxe pꝛeacheth, the Géeſe periſh. The Crocodile ſhꝛoudeth greateſt treaſon vnder moſt pittifull teares: in a killing mouth there lyeth a gauling minde. You haue made ſo large a pꝛoffeꝛ of your ſeruice, and ſo faire pꝛomiſes of fidelity that were I not ouer-chary of mine honeſty, you would inueigle me to ſhake hands with chaſtity. But certes I will either lead a Virgins life in earth (though I lead Apes in hell) oꝛ elſe follow thee rather then thy guifts: yet am I neither ſo pꝛeciſe to refuſe thy pꝛoffer, neither ſo péeuiſh to diſdaine thy good will: ſo excellent alwaies are the guifts which are made acceptable by the vertue of the giuer. I did at the firſt entrance diſcerne thy loue, but yet diſſemble it. Thy wanton glaunces, thy ſcalding ſighes, thy louing ſignes cauſed me to bluſh foꝛ ſhame, and loke wan foꝛ feare, leaſt they ſhould be pꝛeceiued of any. Theſe ſubtile ſhifts, theſe painted pꝛactiſes (if I were to be wonne) would ſoone weane me from the teat of Veſta, to the toyes of Venus. Beſides this, thy comely grace, thy rare qualities, thy exquiſite perfection, were able to moue a mind halfe moꝛtified to tranſgreſſe the bands of maidenly modeſty. But God ſhield Lucilla, that thou ſhouldeſt be ſo careleſſe of thine honour, as to commit the ſtate thereof to a ſtranger. Learne thou by me Euphues, to deſpiſe thoſe things that be amiable, to foꝛgoe delightfull pꝛactiſes: beléeue mée it is piety to abſtaine from pleaſure.

Thou

Thou art not the first that hath solicited this sute, but the first that goeth about to seduce me; neyther deseruest thou more then other, but dарest more then any, neyther hast thou more Art to discouer thy meaning, but more heart to open thy mind. But thou preferrest me before thy lands, thy liuings, thy life; thou offerest thy selfe a sacrifice for my security, thou proferest mee the whole and onely soueraintie of thy seruice: truely I were very cruell and hard hearted if I should not loue thée: hard hearted albeit I am not, but truely loue thée I cannot, when I doubt thée to be my Louer.

Moreouer, I haue not béene vsed to the Court of Cupid, wherin there be more slights thē there be Hares in Athon, then Bées in Hybla, then stars in heauen. Besides this the common people here in Naples, are not onely both very suspicious of other mens matters and manners, but also very iealous ouer other mens children and maydens: eyther therefore dissemble thy fancy or desist from thy folly.

But why shouldest thou desist from the one, séeing thou canst cunningly dissemble the other? My father is now gone to Venice: and as I am vncertaine of his returne; so am I not priuy to the cause of his trauell: but yet he is so from hence, that he séeth me in his absence. Knowest thou not Euphues that Kings haue long armes, and Rulers large reaches: neither let this comfort thée, that at his departure he deputed thée in Philautus place. Although my face causeth him to mistrust my loyalty, yet my faith enforceth him to giue me this liberty: though hee bee. suspitious of my faire hiew, yet is he secure of my firm honestie.

But alas Euphues, what truth can there be found in a trauеller? what trust in a stranger? whose words and bodies both watch but for a wind; whose fæt are euer flæting; whose faith plighted on the shore, is turn'd to periury when they hoist saile. Who more trayterous to Phillis then Demophon? yet hée a trauеller. Who more periurd to Dido then AEneas? and hee a stranger: both these Quéenes, both they Catiffs. Who more false to Ariadne then Theseus? yet hee a sayler. Who more fickle to Medea then Iason? yet he a starter: both these daugh-

ters to great Princes, both they vnfaithfull of their promises.

Is it then like that Euphues will be faithfull to Lucilla, being in Naples but a soiourner? I haue not yet forgotten the inuectiue (I cannot otherwise terme it) which thou madest against beauty: saying it was a deceitfull bait with a deadly hooke, and a swéet poyson in a painted pot. Canst thou then be so vnwise to swallow the bait which will bréed thy bane? To swill the drinke that will expire thy date? To desire the wight that will worke thy death? But it may be that with the Scorpion thou canst féed on the earth; or with the Quaile and Robuck, be fat with poyson: or with beauty liue in all brauery, I feare mee thou hast the stone Continens about thée, which is named of the contrary, that though thou pretend faith in thy wordes, thou deuisest fraud in thy heart: and though thou séeme to proffer loue, thou art inflamed with lust. And what for that? Though thou hast eaten the seeds of Rocket which breed incontininency, yet haue I chewed the leafe Cresse, which maintaineth modesty.

Though thou beare in thy bosome the hearbe Araxa, most noysome to virginity; yet haue I the stone that groweth in the mount Tmolus, the vpholder of chastity. You may Gentleman account me for a colde Prophet, thus hastily to diuine of your disposition: pardon me Euphues, if in loue I cast beyond the moone, which bringeth vs women to endles moane. Although I my selfe were neuer burnt, whereby I should dread the fire, yet the scorching of others in the flames of fancy, warneth mee to beware: though as yet I neuer tried any faithlesse, whereby I should be fearefull, yet haue I read of many that haue beene periured, which causeth mee to be carefull: though I am able to conuince none by proofe, yet am I enforced to suspect one vpon probabilities. Alas, we silly soules which haue neither wit to decipher the wiles of men, nor wisedome to dissemble our affection, neither craft to traine in young Louers, neither courage to withstand their incounters, neither discretion to discerne their doubling, neither hard hearts to reiect their complaints: we I say, are soone entised, being by nature simple & easily intangled being apt to receiue the impression of loue. But alas, it is both

common and lamentable, to behold ſimplicity intrapped in ſubtilty: & thoſe that haue moſt might, to be infected with moſt malice. The Spider weaueth the fins web to hang the fye: the Wolfe weareth a faire face to deuoure the Lambe; the Merlin ſtriketh at the Partridge, the Eagle ſnappeth at the Flye; men are alwayes laying baits for women, which are the weaker veſſels: but as yet I could nere héere man by ſuch ſnares to entrap man. For true it is, that men themſelues haue by vſe obſerued, that it muſt be a hard winter when one wolfe eateth another.

I haue read, that the Bull being tied to the Fig-trée, loſeth his ſtrength; that the whole heard of Deere ſtand at the gaze if they ſmell a ſweet apple: that the Dolphin by the ſound of muſicke is brought to the ſhoare. And then no maruell it is if the fierce Bull be tamed with the Figge-trée, that women beeing as weake as a ſheepe, bee ouercome with a Figge, if the wild Déere be caught with an Apple, that the tame Damoſell is wonne with a bloſſome: if the fléete Dolphin bee allured with harmony, that woemen bee intangled with the melody of mens ſpeech, faire promiſes, and ſollemne proteſtations. But folly it were for mee to marke their miſchiefes, ſith I am neither able, neither they willing to amend their manners: it becommeth me rather to ſhew what our ſexe ſhould doe, then to open what yours doth.

And ſeeing I cannot by reaſon reſtraine your importunate ſute, I will, by rigour done on my ſelfe, cauſe you to refraine the meanes. I would to God Ferrardo were in this poynt like to Lyſander, which would not ſuffer his daughters to weare gorgious apparrell, ſaying it would rather make them common then comely: I would it were in Naples a Law, which was a cuſtome in Egypt, that woemen ſhould alwayes goe bare-foote, to the intent they might kéepe themſelues alwayes at home; that they ſhould be like to the Snaile, which hath euer his houſe on his head. I meane ſo to mortifie my ſelfe, that in ſtead of Silks, I will weare Sackcloth; for Dwches and Bracelets, Léere and Caddis: for the Lute, vſe the Diſtaffe: for the Pen, the Néedle: for Louers Sonnets, Dauids Pſalmes.

But yet I am not so senseleſſe, altogether to reiect your ſeruice; which if I were certenly aſſured to proceede of a ſimple minde, it ſhould not receiue ſo ſimple a reward. And what greater tryall ſhall I haue of thy ſimplicity and truth, then thine owne requeſt which deſireth a tryall? I, but in the coldeſt flint there is hote fire: the Bée that hath honey in her mouth, hath a ſting in her tayle: the trée that beareth the ſwéeteſt fruit, hath a ſower ſap: yea, the words of men, though they ſéeme ſmooth as Oyle, yet their hearts are as crooked as the ſtalke of Iuy. I would not Euphues that thou ſhouldeſt condemne me of rigor, in that I ſéeke to aſſwage thy folly by reaſon: but take this by the way, that although as yet I am diſpoſed to like of none, yet whenſoeuer I ſhall loue any, I will not forget thée; in the mean ſeaſon account me thy friend, for thy foe I will neuer be.

Euphues was brought into a great quandary, and as it were a cold ſhiuering, to heare this new kind of kindneſſe: ſuch ſwéet meate, ſuch ſower ſawce: ſuch faire words, ſuch faint promiſes: ſuch hot loue, ſuch cold deſire: ſuch certaine hope, ſuch ſudden change; and ſtood like one that had looked on Meduſaes head, and ſo had béene turned into a ſtone.

Lucilla ſéeing him in this pittifull plight, and fearing he would take ſtand if the Lure were not caſt out, tooke him by the hand, and wringing him ſoftly, with a ſmiling countenance began thus to comfort him.

Me thinkes Euphues changing ſo your colour vpon the ſudden, you will ſone change your coppy: is your minde on your meat: a penny for your thought.

Miſtreſſe (quoth he if you would buy all my thoughts at that price, I ſhould neuer be weary of thinking; but ſéeing it is ſo deare, read it and take it for nothing.

It ſéemes to me (ſaid ſhe) that you are in ſome browne ſtudy what colours you might beſt weare for your Lady.

Indéed Lucilla, you leuell ſhrewdly at my thought, by the ayme of your own imagination; for you haue giuen vnto me a true louers knot, wrought of changeable ſilke, and you déeme that I am deuiſing how I might haue my colours changeable

also, that they might agrée. But let this, with such toyes and deuises past: if it please you to command me any seruice, I am here ready to attend your pleasure. No seruice Euphues, but that you kéepe silence vntill I haue vttered my mind; and secrecy when I haue vnfolded my meaning. If I should offend, said he, in the one I were too bold, if in the other too beastly.

Well then Euphues, said she, so it is, that for the hope that I conceiue of thy loyalty, and the happy successe that is like to ensue of this our loue; I am content to yéeld thée the place in my heart which thou desirest and deseruest aboue all other: which consent in me, if it may any waies bréed thy contentation, sure I am, that it will euery way worke my comfort. But as either thou tenderest my honour or thine owne safety, vse such secrecie in this matter, that my father haue no inkling hereof, before I haue framed his minde fit for our purpose. And though women haue small force to ouercome men by reason, yet haue they fortune to vndermine them by policy. The soft drops of raine pearce the hard Marble; many strokes ouerthrow the tallest Oake; a silly woman in time, may make such a breach in a mans heart, as her teares may enter without resistance: then doubt not, but I will so vndermine mine old father, as quickly I will inioy my new friend. Tush, Philautus was liked for fashion sake, but neuer loued for fancy sake: and this I vow by the faith of a Virgine, and by the loue I beare thée (for greater bands to confirme my vow I haue not) that my father shall sooner martyre me in the fire, then marry me to Philautus.

No, no, Euphues, thou onely hast wonne me by loue, and shalt onely weare me by law: I force not Philautus his fury, so I may haue Euphues his friendship. Nether will I preferre his possessions before thy person; neither esteéme better of his lands then of thy loue. Ferardo shall sooner disinherit me of my patrimony, then dishonour me in breaking my promise.

It is not his great Manors, but thy good manners, that shall make my marriage. In token of which my sincere affection, I giue thée my hand in pawne, and my heart for euer to be thy Lucilla. Vnto whom Euphues answered in this manner.

If my tongue were able to vtter the loues that my heart hath conceiued, I feare me though I be well beloued, yet I should hardly bee beléeued. Ah my Lucilla, how much am I bound to thée which preferrest mine vnworthinesse, before thy fathers wrath: my happines before thine owne mis-fortune: my loue before thine owne life? How might I exceil thée in courtesie, whom no mortall Creature can exceed in constancy? I finde it now for a setled truth, which earst I accounted for a vaine talk; that the purple dye will neuer staine; that the pure Ciuet will neuer loose his sauor; that the grèen Lawrell will neuer change coulour; that beauty can neuer be blotted with discourtisie. As touching secrecie in this behalfe; assure your selfe, that I will not so much as tell it to my selfe. Command Euphues to runne, to ride, to vndertake any exploit be it neuer so dangerous, to hazard himselfe in any enterprize bée it neuer so desperate. As they were thus pleasantly conferring the one with the other, Liuia (whom Euphues made his stale) entred into the Parlour; vnto whom Lucilla spake in these tearmes.

Doest thou not laugh Liuia, to see my Ghostly Father kéepe me heere so long at shrift? Truely (answered Liuia) me thinks that you smile at some pleasant shift; either he is slow in enquiring of your faultes, or you slacke in answering his questions: and thus being supper time, they all sate downe; Lucilla well pleased; no man better content then Euphues: who after his repast, hauing no opportunity to confer with his Loue, had small lust to continue with the Gentlewomen any longer: séeing therfore he could frame no means to worke his delight, he coined an excuse to hasten his departure; promising the next morning to trouble them againe, as a guest more bold then welcome; although indéed he thought himselfe to be better welcome, in saying that he would come. But as Ferardo went in post, so he returned in hast, hauing concluded with Philautus, that the marriage should immediately be consummated; which wrought such a content in Philautus, that he was almost in an extasie, through the extremity of his passions: such is the fulnes & force of pleasure, that there is nothing so dangerous as the fruition. Yet

knowing

knowing that delaies bring dangers: although he nothing doubted of Lucilla, whom he loued, yet he feared the ficklenes of old men, which is alwayes to be mistrusted. He vrged therefore Ferardo to breake with his daughter; who being willing to haue the match made, was content incontinently to procure the meanes: finding therefore his daughter at leysure, and hauing knowledge of her former loue, spake to her as followeth.

Deere daughter, as thou hast long time liued a maiden, so now thou must learne to be a mother; and as I haue been carefull to bring thee vp a Virgin, so am I now desirous to make thée a wife. Neither ought I in this matter to vse any perswasions, for that maydens commonly now-a dayes are no sooner borne, but they begin to bride it; neither to offer any great portions, for that thou knowest thou shalt inherite all my possessions. Mine only care hath béen hitherto to match thée with such a one as should be of good wealth, able to maintaine thée: of great worship able to compare with thée in birth: of honest conditions, to deserue thy loue; and an Italian borne to enioy my lands. At the last, I haue found one answerable to my desire, a Gentleman of great reuenues, of a noble Progeny, of honest behauior of comly personage, born & brought vp in Naples; Philautus (thy friend as I ghesse) thy husband Lucilla, if thou like it: neither canst thou dislike him who wanteth nothing that should cause thy liking; neither hath any thing that should bréed thy loathing.

And surely I reioyce the more, that thou shalt bée linked to him in marriage, whom thou hast loued, as I heare, being a maiden: neither can there any iarres kindle be betwéene them, where the mindes be so united; neither any iealousie arise where loue hath so long béene setled. Therefore Lucilla to the end the desire of either of you may now be accomplished, to the delight of you both, I am héere come to finish the contract by giuing hands which you haue already begun betwéene your selues in ioyning of hearts; that as God doth witnesse the one by your consciences, so the world may testifie the other by your conuersations and therefore Lucilla, make such answer to my request, as may like me, and satisfie thy friend.

Lucilla abashed with this sudden speech of her father, yet bolded with the loue of her friend, with a comely bashfulnesse answered him in this manner.

Reuerend Sir; the sweetnesse that I haue found in the vndefiled state of virginity, causeth mee to loath the sower sauce which is mixed with matrimony, and the quiet life which I haue tryed being a maiden, maketh mee to shun the cares that are alwaies incident to a mother; neither am I so wedded to the world, that I should be moued with great possessions; neyther so bewitched with wantonnesse, that I should bee enticed with any mans proportion; neither if I were so disposed, would I be so proud, to desire one of noble Progeny, or so precise, to chuse one onely in mine owne countrey: for that commonly these thinges happen alwayes to the contrary. Doe we not see the Noble to match with the base; the ritch with the poore; the Italian oftentimes with the Portugale? As loue knoweth no lawes, so it regardeth no conditions: as the Louer maketh no lawes where hee liketh; so hee maketh no conscience of these idle ceremonies. In that Philautus is the man that threatneth such kindnesse at my hands, and such courtesie at yours, that he should account me his wife before he woe me, certaine hee is like to make his reckoning twice, because hee reckoneth without his Hostesse. And in this Philautus would either shewe himselfe of great wisdome to perswade, or mee of great lightnesse to bee allured: although the Loadstone draweth iron, yet it cannot moue gold: though the leat gather vp the straw, yet can it not take vp the pure steele. Although Philautus thinke himselfe of vertue sufficient to win his louer, yet shall hee not obtaine Lucilla. I cannot but smile to heare that a marriage should be solemnized where neuer was any mention of assuring, and that the wooing should bee a day after the wedding. Certes, if when I looked merrily on Philautus, hee deemed it in the way of marriage; or if seeing me disposed to iest, he tooke me in good earnest: then sure he might gather some presumption of my loue, but no promise. But me thinke it is good reason, that I should be at mine owne Bridall, and not giuen in the Church

before

before I know the Bridegroome. Therefore déere Father, in mine opinion, as there can be no bargaine, where both be not agréed, neither any indenture sealed, where the one will not consent so can there be no contract, where both be not content: no Banes asked lawfully, where one of the parties forbiddeth them: no marriage made, where no match was meant. But I will héereafter frame my selfe to be coy, séeing I am claimed for a wife because I haue béene curteous: and giue my selfe to melancholy, séeing I am counted wonne, in that I haue béene merry. And if euery Gentleman be made of the mettall that Philautus is, then I feare I shall be challenged of as many as I haue vsed to company with, and be a common wife to all those that haue commonly resorted hither. My duety therefore euer reserued, I here on my knées forsweare Philautus for my Husband, although I accept him for my friend, and séeing I shall hardly be induced euer to match with any, I beséech you, if by your fatherly loue I shall be compelled, that I may match with such a one, as both I may loue, and you may like.

Ferardo, being a graue and wise Gentleman, although he were throughly angry, yet he dissembled his fury, to the end that he might by craft discouer her fancy, and whispering Philautus in his eare (who stood as though he had a flea in his eare) desired him to kéepe silence, vntill he had vndermined her by subtilty, which Philautus hauing granted, Ferardo began to sift his daughter with this deuice.

Lucilla, thy colour sheweth thée to be in a choler, and thy hote words bewray thy heauy wrath: but be patient, séeing all my talke was onely to try thée: I am neither so vnnaturall to wrest thée against thine own will, neither so malitious to wed thée to any against thine owne liking: for well I know what iarres, what iealousie, what strife, what stormes ensue, where the match is made rather by compulsion of the Parents, then by the consent of the parties: neither do I like thée the lesse, in that thou likest Philautus so little: Neither can Philautus loue thée the worse, in that thou louest thy selfe so well, wishing thée rather to stand to thy chaunce then to the choice of any other.

But

But this grieueth me most, that thou art almost bowed to the vaine order of the Vestall Vergins, despising or at the least not desiring the sacred bonds of Iuno her bed. If thy Mother had béene of that minde when she was a maiden, thou haddest not now béene borne to be of this mind to be a Virgine. Wey with thy selfe what slender profit they bring to the common-wealth, what slight pleasure to themselues, what great griefe to their Parents, which ioy most in their off spring, and desire most to inioy the noble and blessed name of Grandfather. Thou knowest that the tallest Ash is cut downe for fuell, for it beareth no fruith: that the Cowe that giues no milke, is brought to the slaughter: that the Drone that gathereth no Hony is contemned: that the woman that maketh her selfe barren by not marrying, is accounted among the Grecian Ladies worse then a carrion, as Homer reporteth.

Therefore Lucilla, if thou haue any care to be a comfort to my hoary hairs, or a commodity to the Common weale, frame thy selfe to the honorable estate of matrimony, which was sanctified in Paradice, allowed of the Patriarks, hallowed of the old Prophets, and commended of all persons. If thou like any, be not ashamed to tell it me, which onely am to exhort thée, yea, and as much as in me lyeth, to command thée to loue one. If he be base, thy blood shall make him noble: if beggerly, thy goods shall make him wealthy: if a stranger, thy frédoome shall enfranchise him: if he be yonng, he is the more fitter to be thy Phére: if he be old, the liker to thine aged Father. For I had rather thou shouldest lead a life to thine owne liking in earth, then to thy great torments leade Apes in hell. Be bolde therefore to make me partaker of thy desire, which will be partaker of thy desease; yea, and a furtherer of thy delights, as far as either my friends, or my lands, or my life will stretch.

Lucilla, perceyuing the drift of the old For her Father, wosied with her selfe what was best to be done: at the last, not weying her Fathers will, but encouraged by loue, shaped him an answer, which pleased Ferardo but a little, and pinched Philautus, on the parsons side, on this manner.

Déere

Déere Father Ferardo, although I sée the baits you lay to catch me, yet I am content to swallow the hooke, neither are you more desirous to take me napping, then I willing to confesse my meaning. So it is, that Loue hath as well inueigled me as others, which make it as strange as I. Neither do I loue him so meanly, that I should be ashamed of his name, neither is his personage so meane, that I should loue him shamefully: it is Euphues that lately arriued here at Naples, that hath battered the bulwarke of my breast, and shall shortly enter as conquerour into my bosom. What his wealth is, I neither know it nor weye it: what his wit is all Naples doth know it, and wonder at it neither haue I bin curious to enquire of his Progenitors, for that I know so noble a mind could take no originall but from a noble man: for as no Bird can looke against the Sunne, but that be bred of the Eagle, neither any Hawke soare so high as the brood of the Hobby, so no wight can haue such excellent qualities, except he descend of a noble race, neither be of so high capacity, vnlesse he be of a high progeny. And I hope Philautus will not be my foe, séeing I haue chosen his déere friend, neither you Father be displeased, in that Philautus is displaced. You néede not muse that I should so suddainly be entangled: Loue giues no reason of choice, neither will it suffer any repulse, Myrrha was enamoured of her naturall Father, Biblis of her Brother, Phædra of her sonne in law. If nature can no way resist the fury of affection, how should it be stayed by wisedome? Ferardo interrupting her in the middle of her discourse, although he were moued with inward grudge, yet he wisely repressed his anger, knowing that sharpe words would but sharpen her froward will, and thus answered her briefly.

Lucilla, as I am not presently to grant my good will, so meane I not to reprehend thy choyce, yet wisdome willeth me to pause vntil I haue called (what may happen) to my remembrance, and warneth thée to be circumspect, least thy rash conceit bring a sharp repentance: as for you Philautus, I would not haue you desperate, séeing that a Woman doth oftentimes change her desire. Vnto whom Philautus in few words made answere.

Certain-

Certainly Ferardo, I take the lesse griefe, in that I sée her so grédy after Euphues, and by so much the more I am content to leaue my suite, by how much the more she séemeth to disdaine my seruice: but as for hope, because I would not by any meanes tast one dram thereof, I will abiure all places of her abode, and loath her company, whose countenance I haue so much loued: as for Euphues, and there staying his spæch, he flang out of the doores, and repayring to his Lodging, vttered these or the like words.

Ah most dissembling wretch Euphues, O counterfait companion, couldest thou vnder the shew of a stedfast friend, cloake the mallice of a mortall foe? Vnder the colour of simplicitie, shroude the Image of deceit? is thy Liuia turned vnto my Lucilla? thy loue to my Louer? thy deuotion to my Saint? is this the curtesie of Athens, the cauelling of Schollers, the craft of Grecians? Couldst thou not remember Philautus that Greece is neuer without some wily Vlisses, neuer voide of some Synon, neuer to séeke of some deceitfull shifter? is it not commonly said of Grecians, that craft commeth to them by kind, that they learn to deceiue in their cradle? Why then did his pretended curtesie bewitch thée with such credulity? Shall my good will be the cause of his ill will? Because I was content to be his Friend, thought he me méet to be made his Foole? I sée now that as the Fish Scolopidus in the flood Araris, at the waxing of the Moone, is as white as the driuen Snow, and at the waning as blacke as the burnt coale: so Euphues, which at the first encreasing of our familiarity was very zealous, is now at the last cast become most faithlesse.

But why rather exclaime I not against Lucilla, whose wanton lookes caused Euphues to violate his plighted faith? Ah wretched wench, canst thou be so light of loue, as to change with euery wind? So vnconstant, as to preferre a new Louer before an old Friend? Ah well I wot, that a new Broom swéepeth cleans, and a new garment maketh thée leaue off the old, though it be fitte, and new Wine causeth thée to forsake the lode, though it be better: Much like to the men in the Iland

Scyrum.

Scyrum, who pull vp the old trées when they sée the young begin to spring, and not vnlike to the widdow Lesbos, which changed all her old gold for new glasse: Haue I serued thée three yeares faithfully, and am I serued so vnkindly: Shall the fruite of my desire be turned to disdaine: But vnlesse Euphues had inueigled thée, thou hadst yet béene constant: Yea, but if Euphues had not séene thée willing to be won, he would neuer haue wooed thée: but had not Euphues enticed thée with faire words, thou wouldst neuer haue loued him: but hadst not thou giuen him faire lookes, he would neuer haue liked thée: I but Euphues gaue the onset, I but Lucilla gaue the occasion: I but Euphues first brake his mind: I but Lucilla first bewrayed her meaning. Tush, why goe I about to excuse any of them, séeing I haue iust cause to accuse them both. Neither ought I to dispute which of them hath proffered me the greatest villany, sith that either of them hath commited periury. Yet although they haue found me dull in perceiuing their falsehood, they shall not finde me slacke in reuenging their folly. As for Lucilla, sáing I meane altogether to forget her, I meane also to forgiue her, least in séeking meanes to be reuenged, mine old desire be renued.

Philautus hauing thus discoursed with himselfe, beganne to write to Euphues as followeth.

ALthough hetherto Euphues I haue shrined thée in my heart as a trusty Friend, I will shun thée héereafter as a trothlesse foe: and although I cannot sée in thée lesse wit then I was wont, yet do I finde lesse honesty. I perceiue at the last (although being deceiued it be too late,) that Muske, though it be swéet in smell, is sower in the smacke: that the leafe of the Cedar trée, though it be faire to be séene, yet the sirop depriueth sight: that friendship, though it be plighted by shaking of the hand, yet it is shaken off by fraud of the heart. But thou hast not much to boast of, for as thou hast wonne a fickle Lady, so hast thou lost a faithfull friend. How canst thou be secure of her constancy, when thou hast had such tryall of her lightnes: How

canst

canſt thou aſſure thy ſelfe that ſhe wil be faithfull to thée, which hath bẽn faithleſſe to me? Ah Euphues, let not thy credulity be an occaſion for thée hereafter to practiſe the like cruelty. Remember this, that yet there neuer hath bẽne any faithleſſe to his Friend, that hath not alſo bẽn faithleſſe to his God. But I wey the trechery the leſſe, in that it commeth from a Grecian, in whom is no truth. Though I be too weake to wraſtle for a reuenge, yet God, who permitteth no guile to be guiltleſſe, will ſhortly requite this iniury: though Philautus haue no policy to vndermine thée, yet thine owne practiſes ſhall be ſufficient to ouer throw thée.

Couldeſt thou Euphues for the loue of a fruitleſſe pleaſure, violate the league of faithfull friendſhip? Dioſt thou wey more the enticing lookes of a lewd Wench, then the entire loue of a loyall Friend? If thou diddeſt determine with thy ſelfe at the firſt to be falſe, why diddeſt thou ſweare to be true? If to be true, why art thou falſe? if thou waſt minded both falſly and forgedly to deceiue me, why diddeſt thou flatter and diſſemble with me at the firſt? If to loue me, why doſt thou flinch at the laſt? if the arched bands of amity did delight thée, why diſt thou breake them? if they diſlike thée, why diddeſt thou prayſe them? Doſt thou not know that a perfect friend ſhould be like the Glaſſe-worme, which ſhineth moſt bright in the darke, or like the pure Frankenſence, which ſmelleth moſt ſwẽt when it is in the fire: or at the leaſt, not vnlike to the damaſke Roſe, which is ſwẽter in the Still, then on the ſtalke? But thou Euphues, doſt rather reſemble the Swallow, which in the Sommer crẽpeth vnder the eues of euery houſe, and in the Winter, leaues nothing but durt behinde her: or the humble Bée, which hauing ſucked Hony out of the faire flower doth leaue it, and loath it: or the Spider which in the fineſt web doth hang the faireſt Flie? Doſt thou thinke Euphues, that thy craft in betraying me, ſhall any whit cole my courage in reuenging thy villany: or that a Gentleman of Naples, will put vp ſuch an iniury at the hands of a Scholler? And if I doe, it is not for want of courage to maintaine my iuſt quarell, but of wil, which

thinketh

ſhinketh ſcorne to get ſo vaine a conqueſt. I know that Menelaus for his ten years war, endured ten years wo, that after all his ſtrife he wan but a ſtrumpet, that for all his trauaile, he reduced (I cannot ſay reclaimed) but a ſtragler: which was as much in my iudgement as to ſtrine for a broken Glaſſe, which is good for nothing: I wiſh thée rather Menelaus care, then my ſelfe his conqueſt, that thou being deluded by Lucilla, maiſt rather know what is to be deceiued, then I hauing conquered thée, ſhould proue what it were to bring backe a diſſembler.

Séeing therefore there can no greater reuenge light vpon thée then that as thou haſt reaped where another hath ſown, ſo another may threſh that which thou haſt reaped: I will pray that thou maiſt be meaſured vnto, with the like meaſure that thou haſt meaten vnto others: that is, as thou haſt thought it no conſcience to betray me, ſo others may déeme it no diſhoneſty to deceiue thée: that as Lucilla made it a light matter to forſweare her old friend Philautus, ſo ſhe may make it a mocke to forſake her new Phéer Euphues. Which if it come to paſſe as it is like by my compaſſe, then ſhalt thou ſée the troubles, and féele the torments which thou haſt already thrown into the harts of eies of others. Thus hoping ſhortly to ſée thée as hopeleſſe as my ſelfe is hapleſſe, I wiſh my wiſh were as effectually ended, as it is heartily loked for. And ſo I leaue thée.

Thine once,
Philautus.

Philautus diſpatching a meſſenger with this Letter ſpéedily to Euphues, went into the fields to walke there, either to digeſt his choler, or to chew vpon his melancholy. But Euphues hauing read the contents, was well content, ſetting his talke at naught, and anſwered his taunts, in theſe gybing tearmes.

I Remember Philautus, how valiantly Aiax boaſted in the feats of armes, yet Vliſſes bare away the armour, and it may be, that though thou crake of thine owne courage, thou maiſt

easily loose the conquest. Dost thou thinke Euphues such a dastard, that he is not able to withstand thy courage, or such a dullard that he cannot discry thy craft? Alas good soule, it fareth with thée as with the Henne, which when the Puttock hath caught her chicken, beginneth to cackle, and thou hauing lost thy Louer, beginnest to prattle. Tush Philautus, I am in this point of Euripides his mind, who thinks it lawfull for the desire of a Kingdome to transgresse the bounds of honesty, and for the loue of a Lady, to violate and breake the bonds of honesty.

The friendship betwéene man and man, as it is common, so it is of course: betwéene man and Woman, as it is sildome, so is it sincere, the one procéedeth of the similitude of manners, the other of the sincerity of the heart: If thou haddest learned the first part of Hawking, thou wouldst haue learned to haue held fast, or the first note of Descant, thou wouldest haue kept thy Sol, Fa. to thy selfe.

But thou canst blame me no more of folly, in leauing thée to loue Lucilla, then thou maist reproue him of foolishnesse, that hauing a Sparrowe in his hand, letteth her goe to catch the Phesant, or him of vnskilfulnes that séeing the Heron, leaueth to leuell his shot at the Stockdoue: or the Woman of coynesse that hauing a dead Rose in her bosom, throweth it a way to gather the fresh Violet. Loue knoweth no lawes: Did not Iupiter transforme himselfe into the shape of Amphitrio, to imbrace Alcmena? Into the forme of a Swan, to enioy Læda? Into a Bull, to beguile Io: Into a shoure of gold, to win Danae? Did not Neptune change himselfe into a Heyfer, a Ram, a Flood, a Dolphin, onely for the loue of those he lusted after? Did not Apollo conuert himselfe into a Shéepheard, into a Bird, into a Lyon, for the desire he had to heale his disease? If the Gods thought no scorne to become Beasts to obtaine their best beloued, shall Euphues be so nice in changing his coppy to gaine his Lady? No, no, he that cannot dissemble in loue, is not worthy to liue. I am of this mind, that both might and malice, deceit and treachery, all periury, any impiety may lawfully be committed in loue, which is lawlesse.

In

In that thou arguest Lucilla of lightnes, thy will hangs in the light of thy wit. Dost thou not know that the weake stomack if it be cloyed with one diet, doth soueft surfet? That the Clownes Garlike cannot ease the Courtiers diseases so well as the pure Triacle, that far fet and deare bought is good for Ladies? That Euphues being a more dainty morsell then Philautus, ought better to be accepted? Tush Philautus, set thy hart at rest, for thy hap willeth thée to giue ouer all hope, both of my friendship, and her loue: as for reuenge, thou art not so able to lend a blow, as I to ward it; neither more ventrous to chalenge the combat, then I valiant to aunswer the quarrell. As Lucilla was caught by fraude, so shall she be kept by force: and as thou wast too simple to espie my craft, so I thinke thou wilt be too weake to withstand my courage: if thy reunge stand onely vpon thy wish, thou shalt neuer liue to sée my woe, or to haue thy will, and so farewell.

Euphues.

This Letter being dispatched, Euphues sent it, and Philautus read it, who disdaining those proud termes, disdained also to answere them, being ready to ride with Ferardo.

Euphues hauing for a space absented himselfe from the house of Ferardo: because he was at home, longed sore to sée Lucilla which now opportunity offered vnto him, Ferardo being gone againe to Venice with Philautus: but in his absence one Curio a Gentleman of Naples, of little wealth and lesse wit haunted Lucilla her company, and so enchaunted her, that Euphues was also cast off with Philautus, which thing being vnknowne to Euphues, caused him the sooner to make his repaire to the presence of his Lady, whom he finding in her muses, began pleasantly in this manner.

Mistresse Lucilla, although my long absence might breed your iust anger, (for that louers desire nothing so much as often méeting) yet I hope my presence will dissolue your choller, for that Louers are soone pleased, when of their wishes they be fully possessed. My absence is the rather to be excused, in that your Fa-

ther hath béene alwaies at home, whose frownes séemed to threaten my ill fortune, and my presence at this present the better to be accepted, in that I haue made such spédy repaire to your presence. Vnto whom Lucilla answered with this glicke.

Truely Euphues you haue mist the cushion, for I was neither angry with your long absence, neither am I well pleased at your presence, the one gaue me rather a good hope hereafter neuer to sée you, the other giueth me a greater occasion to abhorre you.

Euphues being nipped on the head, with a pale countenance, as though his soule had forsaked his body, replied as followeth.

If this sodaine change Lucilla, procéede of any desert of mine, I am here not onely to answere the fact, but also to make amends for my fault: if of any new motion or minde to forsake your new friend, I am rather to lament your inconstancy then to reuenge it: but I hope that such hot loue cannot be so soone colde, neither such fayth rewarded with such sodaine forgetfulnesse.

Lucilla not ashamed to confesse her folly, answered him with this scrumpe.

Sir, whether your deserts or my desire haue wrought this change, it will boot you litle to know, neither do I craue amends, neither feare a reuenge: as for feruent loue, you know there is no fire so hote, but it is quenched with water, neither affection so strong, but it is weakned with reason: let this suffice thée, that thou knowest I care not for thée.

Indéede (saith Euphues) to know the cause of your alteration would boote me little, séeing the effect taketh such force. I haue heard that women either loue entirely, or hate deadly, and séeing you haue put me out of doubt of the one, I must néeds perswade my selfe of the other.

This change will cause Philautus to laugh me to scorne, and doubt thy lightnes inturning so often. Such was the hope that I conceiued of thy constancy, that I spared not in all places to

blaze

blase thy loyalty, now my rash conceite will proue me a lyar, and thée a light huswife.

Nay (said Lucilla) now shalt thou not laugh Philautus to scorne, séeing you haue dronk both of one cup: in misery Euphues it is great comfort to haue a companion. I doubt not but that you will both conspire against me to worke some mischiefe, although I nothing feare your malice: whosoeuer accounteth thée a lyer for praising, may also deeme you a leacher for being enamoured of me: and whosoeuer iudgeth me light in forsaking of you, may thinke thée as lewd in louing of me: for thou that thoughtest it lawfull to deceaue thy friend, must take no scorne to be deceaued of thy foe.

Then I perceaue Lucilla (said he) that I was made thy stale, and Philautus thy laughing stocke: whose friendshippe (I must confesse in déede) I haue refused to obtaine thy fauour: and since another hath wonne that we both haue lost, I am content for my part, neither ought I to be grieued, séeing thou art fickle.

Certes Euphues (said Lucilla) you spend your wind in waste, for your welcome is but small, and your chéere is like to be lesse: fancie giueth no reason of her chaunge, neither will be controuled for any choyce: this is therefore to warne you, that from henceforth you neuer solicite this sute, neither offer any way your seruice: I haue chosen one (I must néedes confesse) neither to be compared to Philautus in wealth, nor to thée in wit, neither in birth to the worst of you both: I thinke God gaue it me for a iust plague in renouncing Philautus and choosing thée: and sithence I am an ensample to all women of lightnesse, I am like also to be a myrror to all them of vnhappinesse, which ill lucke I must take by so much the more patiently, by how much the more I acknowledge my selfe to haue deserued it worthily.

Well Lucilla, (aunswered Euphues) this change bréedeth my sorrow the more, in that it is so sodaine, and by so much the more I lament it, by how much the lesse I looked not for it. In that my welcome is so colde, and my chéere so simple, it

nothing toucheth me, séeing your fury is so hot, and my mis-
fortune so great, that I am neither willing to receaue it, nor
you to bestow it. If tract of time, or want of triall, had caused
this Metamorphosis, my griefe had bén more tollerable, and
your séeting more excusable: but comming in a moment, vnde-
serued, vnlooked for, vnthought of, it increaseth my sorrow, and
thy shame.

Euphues (quoth she) you make a long Haruest for a little
Corne, and angle for the fish that is already caught. Curio,
yea, Curio is hée that hath my loue at his pleasure, and shall
also haue my life at his commaundement, and although you
déeme him vnworthy to enioy that which earst you accounted
no wight worthy to imbrace, yet séeing I estéeme him more
worth then any, he is to be reputed as chiefe. The Woolfe
chooseth him for her mate, that hath or doth endure most trauell
for her sake. Venus was content to take the blacke Smith with
his pewlt foote. Cornelia héere in Naples, disdained not to loue a
rude Miller.

As for changing, did not Helen the pearle of Greece, thy
Country woman, first take Menelaus, then Theseus, and last
of all Paris: if brute Beasts giue vs ensamples, that those are
most to be liked, of whom we are best beloued, or if the Prin-
cesse of beauty Venus, and her heires, Helen and Cornelia, shew
that our affection standeth on our frée will, then am I rather to
be excused then accused. Therefore good Euphues be as merry
as you may be, for time may turne, that once againe you
may be.

Nay Lucilla (said he) my Haruest shall cease, séeing others
haue reaped my corne: as for angling for the fish that is alrea-
die caught, that were but méere folly. But in my minde if you
be a fish, you are either an Eele, which as soone as one hath
hold on her taile, will slip out of his hand, or else a Mennow,
which will be nibling at euery bait, but neuer biting: but what
fish soeuer you be, you haue made both me and Philautus to swal-
low a Gudgen.

If Curio be the person, I would neither wish thée a greater

plague,

plague, nor hurt a deadlier poyson. I for my part thinke him worthy of thée, and thou vnworthy of him: for although he be in body deformed, in mind foolish, an Innocent borne, a begger by mis-fortune, yet doth he deserue a better then thy selfe, whose corrupt manners haue stayned thy heauenly hiew, whose light behauiour hath dimmed the lights of thy beauty, whose vnconstant minde hath betrayed the innocency of so many a Gentleman. And in that you bring in the example of a Beast to confirme your folly, you shew therin your beastly disposition, which is ready to follow such beastlinesse. But Venus played false, and what for that? Séeing her lightnes serued for an example, I would wish thou mightest try her punishment for a reward, that being openly taken in an yron net, all the world might iudge whether thou be fish or flesh, and certes in my minde no angle will hold thée, it must be a net.

Cornelia loued a Stiler, and thou a miser, can her folly excuse thy fault? Helen of Greece, my Country woman borne, but thine by profession, changed and rechanged at her pleasure, I grant. Shall the lewdnesse of others animate thée in thy lightnesse? Why then dost thou not haunt the Stues, because Lais frequented them? Why dost thou not loue a Bull, séeing Pasiphae loued one? Why art thou not enamoured of thy Father, knowing that Myrrah was so incensed? These are set downe that we viewing their incontinency, should flée the like impudency, not follow the like excesse, nether can they excuse thée of any inconstancy. Merry I will be as I may, but if I may héere after as thou meanest, I will not, and therefore farewell Lucilla, the most inconstant that euer was nursed in Naples, farewell Naples, the most cursed Towne in all Italy, and women all farewell.

Euphues hauing thus giuen her his last farewell, yet being solitary, began afresh to recount his sorrow in this manner.

Ah Euphues, into what mis-fortune art thou brought? In what sodaine misery art thou wrapped? It is like to fare with thée as with the Eagle, which dieth neither for age, nor with sicknesse, but with famine: for although thy stomacke hunger,

yet thy hart will not suffer thée to eate. And why shouldst thou tormẽt thy selfe for one, in whom is neither faith nor feruency? O counterfait loue of women, Oh inconstant sexe. I haue lost Philautus, I haue lost Lucilla: I haue lost that which I shall hardly find againe, a faithfull friend. Ah foolish Euphues, why diddst thou leaue Athens the nurse of wisdome, to inhabite Naples the nourisher of wantonnes. Had it not bin better for thée to haue eated salt with the Philosophers in Greece, then sugger with the Courtiers of Italy? But behold the course of youth which alwayes enclineth to pleasure, I forsoke mine old companions to search for new friends: I reiected the graue and fatherly counsaile of Eubulus, to follow the brainsicke humour of mine owne will. I addicted my selfe wholy to the seruice of women, to spend my life in the laps of Ladies, my lands in maintenance of brauery, my wit in the vanities of idle Sonets. I had thought that women had béene as wee men, that is, faithfull, zealous, and constant: but I perceaue they be rather woe vnto men by their falshood, iealousie and inconstancy. I was halfe perswaded that they were made of the perfection of men, and would be comforters, but now I sée they haue tasted of the infection of the Serpent, and will be corrasiues.

The Physition saith, it is daungerous to minister Physicke vnto the Patient that hath a cold stomack and hot liuer, least in giuing warmth to the one, he enflame the other: so verily it is hard to deale with a woman, whose wordes séeme feruent, whose heart is congealed into hard Ice, least trusting their outward talke, he be betrayed with their inward treachery. I will to Athens there to tosse my bookes, no more in Naples to liue with fayre knées. I will so frame my selfe, as all youth heereafter shall rather reioyce to sée my amendment, then be animated to follow my former life. Phylosophy, Physicke, Diuinity, shall be my study. O the hidden secrets of Nature, the expresse Image of Morall vertues, the equall ballance of iustice, the medicines to heale all diseases, how they beginne to delight me. The Axiomaes of Aristotle, the Maximes of Iustinian, the Aphorismes of Gallen, haue so dainly made such a breach into my

mind, that I seeme onely to desire them, which did onely earst detest them. If wit be employed to the honest study of learning, what thing so precious as wit: If in the idle trade of loue what thing more pestilent then witte: The proofe of late hath beene verified in me, whom Nature hath indued with a little witte, which I haue abused with an obstinate will: most true it is, that the thing the better it is, the greater is the abuse, and that there is nothing, but through the malice of man it may be abused. Doth not the fire (an element so necessary, that without it man cannot liue) as well burne the house as burne in the house, if it be abused: Doth not Triacle as well poyson as helpe, if it be taken out of time: Doth not wine, if it be immoderately taken, kill the stomack, enflame the liuer, mischiefe the drunken: Doth not Physicke destroy if it bee not well tempered: Doth not Law accuse if it bee not rightly interpreted: Dooth not Diuinity condemne if it be not faithfully construed: Is not poyson taken out of the hony-suckle by the Spider, venome out of the Rose by the Canker, dung out of the Maple-tree by the Scorpion: Euen so the greatest wickednes is drawne out of the greatest wit, if it be abused by will, or entangled with the world, or inueigled with women. But seeing I see mine owne impiety, I will indeauour my selfe to amend all that is past, and to be a mirrour of godlines hereafter. The Rose, though a little it be eaten with the Canker, yet beeing distilled, yeeldeth sweet water: the yron, though fretted with rust, yet beeing burnt in the fire shineth bright: and wit, although it hath beene eaten with the Canker of his owne conceit, and fettered with the rust of vaine loue, yet beeing purified in the still of wisdome, and tryed in the fire of zeale, will shine bright, and smell sweet in the nosethrils of young Nouices.

As therefore I gaue a farewell to Lucilla, a farewell to Naples, a farewell to women: so now I giue a farewell to the world, meaning rather to macerate my life with melancholy, then pine in folly, rather choosing to die in my study amiddest my Bookes, then to court it in Italy, in the company of Ladies.

Euphues hauing thus debated with himselfe, went to his bed, there either with sleepe to deceiue his fancy, or with musing to renew his ill fortune or recant his olde follies. But it happened immediately Ferardo to returne home, who hearing this strange euent, was not a little amazed, and was now more ready to exhort Lucilla from the loue of Curio, then before to the liking of Philautus. Therefore in all hast with watry eyes and a wofull heart, began on this manner to reason with his daughter.

Lucilla, (Daughter I am ashamed to call thée, séeing thou hast neither care of thy Fathers tender affection, nor of thine owne credit) what spirit hath inchanted thy spirit, that euery minute thou altereſt thy mind? I thought that my hoary haires should haue found comfort by thy golden lockes, & my rotten age great ease, by thy ripe yeares: but alasse I see in thée neither wit to order thy doings, neither will to frame thy selfe to discretion, neither the nature of a child, neither the nature of a maiden, neither (I cannot without teares speake it) any regard to thine honour, neither any care of thine honesty.

I am now enforced to remember thy Mothers death, who I thinke was a Prophetesse in her life: for oftentimes she would say that thou hadst more beauty, then was conuenient for one that should be honest and more cockering then was meet for one that should be a Patron.

Would I had neuer liued to be so old, or thou to bee so obstinate, either would I had died in my youth in the Court, or thou in thy cradle: I would to God that either I had neuer been born or thou neuer bred: Is this the comfort that the Parent reapeth for all his care? is obstinacy payed for obedience? stubbornnesse rendred for duty? malicious desperateneſſe for filiall feare? I perceiue now that the wise Painter saw more then the foolish Parent can, who painted Ioue going downward, saying: it might well descend, but ascend it could neuer. Danaus whom they report to bee the Father of fifty Children, had among them all, but one that disobeyed him in a thing most dishonest: but I that am Father to one more then I would be, although

though one be all, haue that one moſt diſobedient to me in a requeſt lawfull and reaſonable. If Danaus, ſéeing but one of his Daughters without awe, became himſelfe without mercy, what ſhall Ferrardo doe in this caſe, who hath one and all moſt vnnaturall to him in a moſt iuſt cauſe? Shall Curio inioy the fruite of my trauailes, poſſeſſe the benefite of my labours, inherite the Patrimony of mine auncéſtors, who hath neither wiſedome to increaſe them, nor wit to keepe them?

Wilt thou Lucilla, beſtow thy ſelfe on ſuch a one, as hath neither comlineſſe in his body, nor knowledge in his minde, nor credit in his Country? Oh I would thou haddeſt either béen euer faithfull to Philautus, or neuer faithleſſe to Euphues, or would thou wouldſt be more fickle to Curio. As thy beauty hath made thée the blaze of Italie, ſo will thy lightneſſe make thée the by word of the world. O Lucilla, Lucilla, would thou wait leſſe faire, or more fortunate, either of leſſe honour, or greater honeſty, either better minded, or ſoone buried.

Shall thine olde Father liue to ſée thée match with a young fole? Shall my kinde heart bée rewarded with ſuch vnkinde hate? Ah Lucilla, thou knoweſt not the care of a father, nor the duty of a Childe, and as far thou art from piety, as I from cruelty. Nature will not permit mee to diſherite my Daughter, and yet it will ſuffer thée to diſhonour thy Father. Affection cauſeth me to wiſh thy life, and ſhall it intice thée to procure my death? It is my onely comfort to ſée thée flouriſh in thy youth: and it is thine to ſée mée fade in mine age. To concluds, I deſire to liue to ſee thee proſper, and thou to ſée mee periſh.

But why caſt I the effect of this vnnaturalneſſe in thy téeth, ſéeing I my ſelfe was the cauſe? I made thée a Woman, and thou haſt made mée a foole: I brought thée vp like a Coakes, and thou haſt handled me like a Cockſcombe. (I ſpeake it to mine owne ſhame,) I made more of thée then became a Father, and thou leſſe of me then beſeemed a childe. And ſhall my louing care bee cauſe of thy wicked cruelty? Yea, yea, I am not the firſt that hath béene ſo carefull, nor the laſt that ſhall

be

be handled so vnkindly: it is common to sée Fathers too fonde and children too froward.

Well Lucilla, the teares which thou séest trickle downe my chéekes, and my drops of blood (which thou canst not sée) that fall from my heart, enforce me to make an end of my talke: and if thou haue any duty of a childe, or care of a friend, or curtesie of a straunger, or féeling of a Christian, or humility of a reasonable creature, then release thy father of griefe, & acquite thy selfe of vngratefulnes: Otherwise thou shalt but hasten my death, & increase thy owne defame. Which if thou do, the gaine is mine, and the losse thine, and both infinite.

Lucilla, either so bewitched that shee could not relent, or so wicked that she could not yeeld to her fathers request, aunswered him on this manner.

Déere Father, as you would haue me to shew the duty of a Child, so ought you to shew the care of a Parent, for as the one standeth in obedience, so the other is grounded vpon reason. You would haue me, as I owe duty to you, to leaue Curio, and I desire you as you owe me any good loue, that you suffer me to enioy him: If you accuse me of vnnaturalnes in that I yéeld not to your request, I am also to condemne you of vnkindnes in that you grant not to my petition. You obiect I know not what to Curio, but it is the eye of the Maister that fatteth the horse, and the loue of the woman that maketh the man.

To giue reason for fancy, were to weigh the fire, and measure the wind. If therfore my delight be the cause of your death, I think my sorrow would be the occasion of your solace. And if you be angry because I am pleased, certes I déem you would be content if I were diseased: which if it be so, that my pleasure bréed your paine, and mine annoy your ioy, I may well say that you are an vnkinde Father, and I an vnfortunate Child. But good Father either content your selfe with my choyce, or let me stand to the maine chance, otherwise the griefe will bee mine, and the fault yours, and both intollerable.

Ferrardo, seeing his Daughter to haue neither regard of her honour nor his request, conceiued such an inward griefe, that in

short

short space he died, leauing Lucilla the onely heyre of his lands, and Curio to possesse them: but what end came of her, seeing it is nothing incident to the history of Euphues, it were superfluous to insert it, and so incredible, that all woemen would rather wonder at it then beleeue it: which euent being so strange, I had rather leaue them in a muse what it should be, then in a maze in telling what it was.

Philautus hauing intelligence of Euphues his successe, and the falshood of Lucilla, although he began to reioyce at the misery of his fellow, yet seeing her ficklenes, could not but lament her folly, and pitty his friends mis-fortune, thinking that the lightnes of Lucilla inticed Euphues to so great liking.

Euphues and Philautus, hauing conferrence betweene themselues, casting discurtesie in the teeth each to the other, but chiefly noting disloyalty in the demeanor of Lucilla, after much talke, renewed their old friendship, both abandoning Lucilla as most abominable.

Philautus was earnest to haue Euphues tarry in Naples, and Euphues desirous to haue Philautus to Athens, but the one was so addicted to the Court, the other so wedded to the Vniuersity, that each refused the offer of the other: yet this they agréed betweene themselues, that though their bodies were by distance of place seuered, yet the coniunction of their mindes, should neuer be seperated by the length of time, or alienated by change of soyle. I for my part, said Euphues, to confirme this league giue thée my hand and my heart, and so likewise did Philautus, and so shaking hands, they bid each other fare-well.

Euphues, to the intent hee might bridle the ouer lashing affections of Philautus, conueyed into his studie a certaine Pamphlet, which he termed, A cooling Carde for Philautus, yet generally to be applyed to all Louers, which I haue inserted as followeth.

shall

¶ A cooling Carde for Philautus, and all fond louers.

MVsing with my selfe being idle, how I might wel be imployed (friend Philautus) I could find nothing either more fit to continue our friendship, or of greater force to dissolue our folly, then to write of a remedy for that which many iudge past cure: for loue (Phylautus) with the which I haue béene so tormented, that I haue lost my time, thou so troubled, that thou hast forgot reason, both so mangled with repulse, inueigled by deceit, and almost murthered by disdaine, that I can neither remember our misery without griefe, nor redresse our mishaps without grones. How wantonly, yea, and how willingly, haue we abused our golden time, and misspent our gotten treasure? How curious were we to please our Lady, how careleſſe to displease our Lord? How deuout in serving our Goddesse, how desperate in forgetting our God? Ah my Philautus, if the wasting of our mony might not deterr vs, yet the wounding of our minds should deterre vs, if reason might nothing perswade vs to wisedome, yet shame should prouoke vs to wit. If Lucilla reade this trifle, she will straight proclaime Euphues for a traytour, and séeing me turne my tippet, will either shut me out for a wrangler, or cast me off for a Wyer-drawer: either conuince me of malice in bewraying their sleights, or condemne me of mischeife, in arming young men against fléeting Minions. And what then? Though Curio be as hot as a toast, yet Euphues is as cold as a clod, though he be a Cock of the game, yet Euphues is content to be a crauen and cry creake: though Curio be olde huddle and twang, Ipse he, yet Euphues had rather shrinke in the wetting, then wast in the wearing. I know Curio to be stéele to the backe, Standard bearer to Venus Campe, sworne to the crew, true to the crowne, Knight marshall to Cupid, and heire apparant to his kingdome. But by that time that he hath eaten but one bushell of salt with Lucilla, he

shall

shall take ten quarters of sorrow in his loue, then shall he finde for euery pint of honey, a gallon of gall: for euery dram of pleasure, an ounce of pain: for euery inch of mirth, an ell of moane. And yet Philautus, if there be any man in despaire to obtaine his purpose, or so obstinate in his opinion, that hauing lost his fredome by folly, would also loose his life for loue, let him repaire hither, and he shall reape such profit, as will either quench his flames, or asswage his fury, either cause him to renounce his Lady as most pernitious, or redéeme his liberty as most precious. Come therefore to me all ye Louers that haue béene deceiued by fancy, the glasse of pestilence: or deluded by Women, the gate of perdition: be as earnest to séeke a medicine, as you were eager to runne into mischiefe: the earth bringeth forth as well Endiue to delight the palate, as Hemlorke to endanger the patient, as well the Rose to distill, as the Nettle to sting, as well the Bée to giue Hony, as the Spider to yéld poyson. If my lewd life Gentlemen, haue giuen you offence, let my counsaile make you amends, if by my folly any be allured to lust, let them by my repentance be drawne to continency. Achilles speare could as well heale as hurt: the Scorpion, though hée sting yet hée stints the paine, though the bearbe Nerius poyson the shéepe, yet it is a remedy to men against poyson, though I haue infected some by example, yet I hope I shall comfort many by repentance.

Whatsoeuer I speake to men, the same also I speake to Women. I meane not to runne with the Hare, and hold with the Hound, to carry fire in the one hand and water in the other, neither to flatter men as altogether faultlesse, neither to fall out with Women, as altogether guilty: for as I am not minded to pick a thanke with the one, so am I not determined to picke a quarrell with the other, if Women be not peruerse, they shall reape profit by remedy of pleasure: If Phillis were now to take counsaile, she would not be so foolish to hang her selfe, neither Dido so fond to die for Eneas, neither Pasiphae so monstrous to loue a Bull, nor Phædra so vnnaturall to be enamoured to loue his sonne. This is therefore to admonish all young Imps

and

and Nonnes in loue not to blow the coales of fancy with desire, but to quench them with disdaine. When loue tickleth thée, decline it least it stille thée, rather fast then surfet, rather starue then straine to exceed. Though the beginning of loue bring delight, the end bringeth destruction. For as the first draught of Wine doth comfort the stomacke, the second inflame the liuer, the third fume into the head: so the first sip of loue is pleasant, the second perrilous, the third pestilent.

If thou perceiue thy selfe to bee inticed with their wanton glances, or allured with their wicked guiles, either inchanted with their beauty, or enamoured with their bravery, enter with thy selfe into this meditation. What shall I gaine if I obtaine my purpose: nay, rather what shall I loose in winning my pleasure: if my Lady yéeld to be my louer, is it not likely she will be another Leman: And if she bee a modest Matron, my labour is lost. This therefore remaineth, that either I must pine in cares, or perish with curses. If she be chast, then is she coy, if light, then is she impudent, if a graue Matron, who can woo her: if a lewd minion, who would wed her: if one of the Vestall Virgins, they haue vowed Virginity: if one of Venus Court, they haue vowed dishonesty: if I loue one that is faire, it will kindle iealousie: if one that is foule, it will conuert mee into frenzy. If fertile to beare children, my care is increased, if barren, my griefe is augmented: if honest, I feare her death: if immodest, I shall be weary of my life.

To what end then shall I liue in loue, seeing alwayes it is a life more to bee feared then death: For all my time wasted in sighes and woes in sobs, for all my treasure spent on iewells and spilt in follity, what recompence shall I reape besides repentance: What other reward shall I haue then reproch: what other solace then endlesse shame: But happily thou wilt say, if I refuse their curtesie, I shall be accounted a mecock, a milksop, taunted and retaunted, with check and checkmate, flouted and reflouted with intollerable glée. Alasse fond foole, art thou so pinned to their sléeues, that thou regardest more their babble then thine owne blisse: more their frumps then thine owne welfare:

fare? Wilt thou resemble the kind Spaniell, which the more he is beaten, the fonder he is: or the foolish Elesse, which will neuer away? Dost thou not know that Women deeme none valiant, vnlesse he be too ventrous? that they account one a dastard if he be not desperate, a pinchpenny if he be not prodigall: if silent, a sot: if full of wordes, a foole. Peruerstly doe they alwayes thinke of their louers, and talke of them scornefully, iudging all to be Clownes which are not Courtiers, and all to be pinglers that are not coursers. Seeing therefore the very blossome of loue is sowre, the bud cannot be sweet: in time preuent danger, least vntimely thou run into a thousand perills. Search the wound while it is greene, too late commeth the salue when the sore festreth, and the medicine bringeth double care, when the malady is past cure.

Beware of delayes, what lesser then the graine of mustard seed, in time almost what thing is greater then the stalk thereof? The slender twig groweth to a stately tree, and that which with the hand might easily haue beene pulled vppe, will hardly with the axe be hewen downe. The least sparke, if it bee not quenched will burst into a flame, the least Moath in time eateth the thickest cloth: and I haue read, that in short space there was a Towne in Spaine vndermined with Conies, in Thessalia with Moules, with Frogges in France, in Affrica with Flyes. If these silly wormes in tract of time ouerthrew so stately Townes, how much more will loue, which creepeth secretly into the mind, (as the rust doth into the yron, and is not perceiued) consume the body, yea and confound the soule? Defer not from howres to day, from day to month, from month to yeare, and alwayes remaine in misery. He that to day is not willing, will to morrow be more wilfull. But alas it is more common then lamentable, to behold the tottering estate of Louers, who thinke by delayes to preuent dangers, with Dyle to quench fire, with smoke to cleare the eye-sight. They flattter themselues, with a fainting farewell, deferring ouer vntill to morrow, when as their morrow doth alwayes increase their sorrow. Let neither their amiable countenance, neither their

painted

painted protestations, neither their deceitfull promises allure thée to delaies. Thinke this with thy selfe, that the sweet songs of Calipso, were subtile snares to intise Vlisses, that the Crab then catcheth the Oyster when the sunne shineth: that Hyena, when she speaketh like a man, deuiseth most mischiefe, that women when they be most pleasant, pretend most mischiefe. Follow Alexander, which hearing the commendation and singular comlines of the wife of Darius, so couragiously withstood the assaults of fancy, that he would not so much as take a view of her beauty Imitate Cyrus, a King endued with such continency, that he loathed to looke on the view of *Panthea*, and when Araspus told him that she excelled all mortall wights in amiable shew, by so much the more, said Cyrus, I ought to refraine from her sight, for if I follow thy counsaile in going to her, it may be I shall desire to continue with her, and by my light affection neglect my serious affaires. Learne of Romulus to obstaine from Wine, be it neuer so delicate, of Agesilaus to despise costly apparell, be it neuer so curious: of Diogenes to detest Women, be they neuer so comely.

He that toucheth Pitch, shall be defiled, the sore eye infecteth the sound, the society with women, breedeth security in the soule, and maketh all the sences senceleſſe. Moreouer, take this counsaile as an article of thy Créede, which I mean to follow as the cheife argument of my faith, that idlenes is the onely nurse and nourisher of sensuall appetite, the sole maintenance of youthly affection, the first shaft that Cupid shooteth in the hote liuer of a héedleſſe Louer. I would to God I were not able to finde this for a truth by mine owne trial, and I would the example of others idlenes had caused me rather to auoide that fault, then experience of mine owne folly. How dissolute haue I béene in striuing against good counsaile? How resolute in standing in mine owne conceit? how forward to wickednesse? how forward to wisedome? how wanton with too much cockering? How wayward in bearing correction? Neither was I much vnlike those Abbey-lubbers in my life (though farre vnlike them in beliefe) who laboured till they were cold, eate till

they

they ſweat, and lay in bed till their bones ake. Heere of commeth it Gentlemen, that loue creepeth into the mind by priuy craft, and keepeth his hold by maine courage. The man being idle, the minde is apt to all vncleanneſſe: the mind being voyde of exerciſe, the man is voyde of honeſty. Doth not the ruſt fret the hardeſt yron if it be not vſed? Doth not the Moath eate the fineſt garment if it be not worne? Doth not moſſe grow on the ſmootheſt ſtone, if it be not ſtirred? Doth not impiety infect the wiſeſt wit, if it be giuen to idleneſſe? is not the ſtanding water ſoner frozen then the running ſtreame? is not hee that ſitteth, more ſubiect to ſléepe then he that walketh? Doth not common experience make this common vnto vs, that the fatteſt ground bringeth forth nothing but weéds if it be not well tylled? that the ſharpeſt wit enclineth onely to wickednes if it be not exerciſed? is it not true which Seneca reporteth, that as too much bending breaketh the bow, ſo too much remiſſion ſpoyleth the minde? Beſides this, immoderate ſléepe, immodeſt play, inſatiable ſwilling of Wine, doth ſo weaken the ſences, and bewitch the ſoule, that before wée féele the motion of loue we are reſolued to luſt.

Eſchue idleneſſe my Philautus, ſo ſhalt thou eaſily vnbend the bow, and quench the brands of Cupid. Loue giues place to labour, labour and thou ſhalt neuer loue. Cupid is a crafty childe, following thoſe at an inch that ſtudy pleaſure, and flying thoſe ſwiftly that take paines. Bend thy minde to the law, whereby thou maiſt haue vnderſtanding of old and auncient cuſtomes, defend thy Clients, enrich thy Coffers, and carry credit in thy Countrey. If Law ſéeme lothſome vnto thée, ſearch the ſecrets of Phiſick, whereby thou maiſt know the hidden nature of hearbs, whereby thou maiſt gather profit to thy purſe, and pleaſure to thy minde. What can be more requiſite to humane affaires, then for euery ſeauer be it neuer ſo hot, for euery paſſe be it neuer ſo cold, for euery infection be it neuer ſo ſtrange, to giue a remedy? The old verſe ſtandeth as yet in his old vertue: That Galen giueth goods, Iuſtinian honours. If thou be ſo nice, that thou canſt no way brooke the practiſe of

Phyſicke, or ſo vnwiſe, that thou wilt not beate thy braines about the Inſtitutes of the law, conſer all thy ſtudy, all thy time, all thy treaſure, to the attaining of the ſacred and ſincere knowledge of Diuinity. By this maiſt thou bridle thine incontinencie, raine thy affections, reſtraine thy luſt. Heere ſhalt thou behold as it were in a glaſſe, that all the glory of man is as the graſſe, that all things vnder heauen are but vaine, that our life is but a ſhadow, a warfare, a pilgrimage, a vapour, a bubble, a blaſt: of ſuch ſhortnes, that Dauid ſaith, it is but a ſpanne long, of ſuch ſharpnes, that Iob noteth it repleniſhed with many miſeries: of ſuch vncertainty, that we are no ſooner borne, but we are ſubiect to death: the one foote no ſooner on the ground, but the other ready to ſlip into the graue. Heere ſhalt thou finde eaſe for thy burthen of ſinne, comfort for thy conſcience pined with vanity, mercy for thine offences, by the martyrdome of thy Sauiour.

By this thou ſhalt be able to inſtruct thoſe that be weake, to confute thoſe that be obſtinate, to confound thoſe that be erronious, to confirme the faithfull, to comfort the deſperate, to cut off the preſumptuous, to ſaue thine owne ſoule by thy ſure faith, and edifie the harts of many by ſound doctrine. If this ſeeme too ſtraight a diet for thy ſtrang diſeaſe, or too holy a profeſſion for ſo hollow a perſon, then imploy thy ſelfe to martiall feates, to iuſts, to turneis, yea to all torments, rather then to loyter in loue, and ſpend thy life in the laps of Ladies. What more monſtrous can there be, then to ſée a young man abuſe thoſe giftes to his owne ſhame, which GOD hath giuen him for his owne preferment? What greater infamy, then to conuert a ſharpe wit to the making of lewde Sonnets, to the idolatrous worſhipping of their Ladies, to the vaine delights of fancy, to all kinde of vice, as it were againſt kinde and courſe of nature? Is it not folly to ſhew wit to women, which are neither able nor willing to receaue fruit thereof? Doeſt thou not know that the trée Siluacenda, beareth no fruit in Pharos: that the Perſian trées in Rhodes, doe onely ware gréene, but neuer bring forth apple. That Amonius and Nardus will onely grow in India Balſamum

onely

onely in Syria, that in Rhodes no Eagle will build her neſt, no Wolfe line in Creet, no wit ſpring in the will of women: Mortifie therefore thy affections, and force not nature againſt nature to ſtriue in vaine. Goe into the Country, looke to thy grounds, yoake thine Oxen, follow the Plough, graft thy trées, behold thy Cattle, and deuiſe with thy ſelfe how the increaſe of them may increaſe thy profit. In Autumne pull thine Apples, in Summer pile thy harueſt, in the Spring trim thy Garden, in Winter thy Woods, and thus beginning to delight to be a good Husband, thou ſhalt begin to deteſt to be in loue with an idle huſwife: when profit ſhall begin to fill thy purſe with gold, then pleaſure ſhall haue no force to defile thy minde with loue. For honeſt recreation after thy toyls, vſe hunting or hawking, either rouze the Déere, or vnpearch the Pheſant, ſo ſhalt thou roote out the remembrance of thy former loue, and repent thée of ſuch fooliſh luſt.

And although thy ſweét heart binde thée by oath alwaies to hold a candle at her ſhrine, and to offer thy deuotion to thine owne deſtruction, yet goe, runne, flie into thy Country, neither water thou thy plants in that thou departeſt from thy Piggeſnie, neither ſtand in a mammering whether it be beſt to depart or not: but by how much the more thou art vnwilling to go, by ſo much the more haſten thy ſteps: neither faine for thy ſelfe any ſléeueleſſe excuſe whereby thou maiſt tarry. Neither let raine nor thunder, neither lightning nor tempeſt ſtay thy iourny, and reckon not with thy ſelfe how many miles thou haſt gone, that ſheweth wearines, but how many haſt thou to goe, that procureth manlineſſe. But fooliſh and franticke Louers will déeme my precepts hard, and eſtéeme my perſwaſions haggard: I muſt of force confeſſe, that it is a corraſiue to the ſtomack of a Louer, but a comfort to a godly liuer, to run through thouſand pikes, to eſcape tenne thouſand perils. Sower potions bring ſound health, ſharpe purgations make ſhort diſeaſes, and the Medicine the more bitter it is, the more better it is in working. To heale the body we try Phyſicke, ſearch cunning, prooue ſorcery, venture through fire and water, leauing nothing vnſought,

sought, that may be gotten for money, be it neuer so much, or pleasures by any meanes, be they neuer so vnlawfull. How much more ought we to hazard all things for the safegard of minde, and quiet of conscience? And certes, easier will the remedy be when the reason is espied: doe you not know the nature of women, which is grounded onely vpon extremities? Doe they thinke any man to delight in them, vnlesse he doate on them? Any to be feruent, in case he be not furious? If he be cleanly then terme they him proude, if meane in apparrell, a slouen, if tall, a longis, if short, a dwarfe, if bold, blunt: if shamefast, a coward: insomuch as they haue neither meane in their frumps, nor measure in their folly. But as the fierce Ore wieldeth not the yoake, nor the Colt the snaffle, nor the Louer his counsell, yet time causeth the one to bend his necke, the other to open his mouth, and should enforce the third to yéeld his right to reason. Lay before thine eyes, the sleights and deceits of thy Lady, her snatching in iest, and kéeping in earnest, her periury, her impiety, the countenance shée sheweth to thée of course, the loue she beareth to others of zeale, her open malice, her dissembled mischiefe.

O, I would in repeating of their vices thou couldest be as eloquent, as in remembring them thou oughtest to be penitent: be she neuer so comely, call her counterfaite, be she neuer so straight, thinke her croked, and wrest all parts of her body to the worst, be she neuer so worthy, If she be well set, then call her a Wosse: if slender, a Hazell twig: if Nut-browne, as blacke as a coale, if well coloured, a painted wall, if she be pleasant then is she a wanton, if sullen, a clowne: if honest then is she coy, if impudent, a harlot. Search euery veine and sinnowe of her disposition, if she haue no sight in descant, desire her to chaunt it: if no cunning to daunce, request her to trip it: if no skill in Musick, proffer her the Lute, if an ill gate, then walke with her, if rude in speech talke with her: if she be gag-toothed, tell her some merry iest to make her laugh: if pink eyed, some doletull history to cause her weepe: in the one, her grinning will shew her deformed, in the other her whyning like a Pig halfe

roasted.

roasted. It is a woꝛld to sée how commonly we are blinded with the collusions of women, and moꝛe enticed by their oꝛnaments being artificiall, then their pꝛopoꝛtion being naturall. I loath almost to thinke on their oyntments, and Apothecary dꝛugs, the slsking of their faces, & all their slibber sauces, which bꝛing queasines to the stomack, and disquiet to the mind. Take from them their periwigs, their paintings, their iewels, their roles, their boulsterings, and thou shalt sone perceaue, that a woman is the least part of her selfe. When they be once robbed of their roabes, then will they appeare so odious, so vgly, so monstrous, that thou wilt rather think them serpents then Saints, and so like haggs, that thou wilt feare rather to be enchaunted then enamoured.

Looke in their Closets, and there shalt thou finde an Apothecaries shoppe of swéet confections, a Surgions boxe of sundꝛy salues, a Pedlers packe of new iangles. Besides all this, their shadowes, their spots, their lawnes, their léekekies, their ruffs, their rings, shew them rather Cardinalls Curtizans, then modest Matrons, and moꝛe carnally affected then mooued in conscience. If euery one of these things seuerally be not of foꝛce to moue thée, yet all of them ioyntly should mollifie thée. Moꝛeouer, to make thée the stronger to strine against these Syꝛens, and moꝛe subtill to deceaue these tame Serpents, my counsaile is, that thou haue moꝛe strings to thy bowe then one: it is safe riding at two Ankers, a fire deuided in twaine, burneth slower, a fountaine running into many riuers, is of lesse foꝛce, the mind enamoured of two women, is lesse affected with desire, and lesse infected with despaire: one loue expelleth another, and the remembꝛance of the later, quencheth the concupiscence of the first.

Yet if thou be so weake, being bewitched with their wiles, that thou hast neither will to eschue, noꝛ witte to auoyd their company, if thou be either so wicked, that thou wilt not, oꝛ so wedded, that thou canst not abstaine from their glaunces, yet at the least dissemble thy griefe. If thou be as hote as the Mount Etna, faine thy selfe as colde as the hill Caucasus, carry two

faces in one hoode, couer thy flaming fancy with fained ashes, shew thy self sound when thou art rotten: let thy hiew be merry, when thy heart is melancholy, beare a pleasant countenance with a pined conscience, a painted sheath with a leaden dagger. Thus dissembling thy griefe, thou maist recure thy disease: loue crepeth in by stealth, and by stealth slideth away. If she breake promise with thée in the night, or absent her self in the day, séeme thou careless, and then will she be carefull, if thou languish, then will she be lavish of her honour, yea and of the other strange beast, her honesty. Stand thou on thy pantofles, and she will take bonnet. Lie thou aloofe, and she will seaze on the lure: if thou passe by her doore, and be called backe, either séeme thou deafe and doe not heare, or despeate and not to care. Fly the place, the parlers, the portals wherein thou hast béene conuersant with thy Lady, yea Philautus shun the stréete where Lucilla doth dwell, least the sight of her window renue the sum of thy sorrow.

Yet although I would haue thée precise in kéeping these precepts, yet would I haue thée to auoyd solitarines, that breedes melancholy: melancholy, madnesse: madnesse, mischiefe, and bitter desolation: haue euer some faithfull phére, with whom thou maist communicate thy counsailes, some Pilades to encourage Orestes, some Damon to release Pythias, some Scipio to recure Lælius. Phillis in wandring the woods, hanged her selfe, Asiarchus forsaking company, spoyled himselfe with his owne Bodkin, Biarus a Romane, more wise then fortunate, being alone, destroyed himselfe with a potshard. Beware of solitarines. But although I would haue thée vse company for thy recreation, yet would I haue thée alwaies to leaue the company of those that accompany thy Lady: yea, if she haue any iewell of thine in her custody, rather lose it then goe for it: least in séeking to recouer a tryfle, thou renue thine old trouble. Be not curious to curle thy hair, nor carefull to be neate in thy apparrell, be not prodigall of thy gold, nor precise in thy going: be not like the Englishman, which preferreth euery strange fashion before the vse of his Country. Be thou dissolute, least thy Lady think thée

foolish

foolish in framing thy selfe to euery fashion for her sake. Beléeue not their oaths and solemne protestations, their exorcismes and coniurations, their teares which they haue at commandement, their alluring lookes, their treading on the toe, their vnsauorie toyes.

Let euery one loath his Lady, and be ashamed to be her seruant. It is riches and ease that nourisheth affection, it is play, Wine, and wantonnesse that féedeth a Louer as fat as a foole: refraine from all such meates as shall prouoke thine appetite to lust, and all such meanes as may allure the mind to folly. Take cléere water for strong Wine, browne bread for fine Manchet, Béefe and Brewis for Quailes and Partridge: for ease, labour: for pleasure, paine: for surfetting hunger: for sléepe watching: for the fellowship of Ladies, the company of Philosophers.

If thou say to me, Physition heale thy selfe, I answer, that I am métly well purged of that disease, and yet I was neuer more willing to cure my selfe then to comfort my friend. And séeing the cause that made in me so cold a deuotion, should make in thée also as frozen a desire, I hope thou wilt be as ready to prouide a salue, as thou wast hasty in séeking a sore. And yet Philautus, I would not that all Women should take Pepper in the nose, in that I haue disclosed the legerdemaines of a fewe, for well I know none will winch except she be gauled, neither any be offended vnlesse she be guilty. Therefore I earnestly desire thée, that thou shew this cooling Card to none, except thou shew also my defence to them all. For although I way nothing the ill-will of light hul wines, yet would I be loath to lose the good will of honest Matrons. Thus being ready to goe to Athens, and ready there to entertaine thée, whensoeuer thou shalt repaire thither: I bid thée farewell, and fly women.

Thine euer,
Euphues.

To the graue Matrons and honeſt Maydes of Italy.

GEntlewomen, becauſe I would neither be miſtaken of purpoſe, neither miſconſtrued of malice, leaſt either the ſimple ſhould ſuſpect me of folly, or the ſubtile condemne me of blaſphemy againſt the noble ſexe of women, I thought good that this my faith ſhould be ſet downe to finde ſauour with the one, and to confute the cauils of the other. Beléeue me Gentlewomen, although I haue béen bold to inueigh againſt many, yet I am not ſo brutiſh to enuy them all: though I ſéeme not ſo gameſome as Ariſtippus to play with Lais, yet am I not ſo dogged a Diogenes, to abhorre all Ladies, neither would I you ſhould think me ſo fooliſh (although of late I haue béene very fantaſticall) that for the light behauiour of a fewe, I ſhould call in queſtion the demeanour of all. I know that as there hath béene an vnchaſt Helen in Greece, ſo there hath béene alſo a chaſt Penelope, as there hath béen a prodigious Paſiphae, ſo there hath béen a godly Theocrita, though many haue deſired to be beloued as Iupiter loued Alcmena, yet ſome haue wiſhed to be embraced as Phrigius embraced Piera, as there hath raigned a wicked Iezabell, ſo hath there ruled a deuout Debora, though many haue béen as fickle as Lucilla, yet haue there béene many as faithfull as Lucretia. Whatſoeuer therfore I haue ſpoken of the ſpléen againſt the ſlights and ſubtilities of women, I hope there is none will miſlike it if ſhe be honeſt, neither care I if any doe, if ſhe be an harlot. The ſowre Crab hath the ſhew of an apple, as well as the ſwéet Pippen, the black Rauen, the ſhape of a bird as well as the white Swan, the lewd wight the name of a woman, as well as the honeſt Matron. There is great difference betwéen the ſtinking puddle and the running ſtreame, yet both water: great odds betwéene the Adamant and the Pommice, yet both ſtones: a great diſtinction to be put betwéene Vitrum and the Chriſtall, yet both glaſſe: great contrariety betwéene Lais and Lucretia, yet both women.

Seeing

Séeing therefore one may loue the cleere Conduit Water, though he loath the muddy Ditch, and weare the pretious Diamond, though he despise the ragged bricke, I thinke one may also with safe conscience, reuerence the modest sexe of honest maidens, though he forsweare the lewd sort of vnchast minions. Vlisses though he detested Calipso with her sugred boyce, yet he embraced Penelope with her rude distaffe. Though Euphues abhorre the beauty of Lucilla, yet will hée not abstaine from the company of a graue mayden. Though the teares of the Hart be salt, yet the teares of the Boze be swéete: though the teares of some woemen be counterfeit to deceiue, yet the teares of many be currant to try their loue. I for my part will honour those alwayes that be honest, and worship them in my life, whom I shall know to be worthy in their liuing: Neither can I promise such precisenesse, that I shall neuer be caught againe with the baite of beauty: For although the falshood of Lucilla hath caused me to forsake my wonted dotage, yet the faith of some Lady, may cause mee once againe to fall into my old disease. For as the fire stone in Lyguria, though it bee quenched with Wilke, yet againe is kindled with water, or the roote of Anchusa, though it be hardened with water: yet againe it is made soft with Oyle, so the hart of Euphues inflamed earst with loue, although it be cooled with the deceits of Lucilla, yet wil it again flame with the loyalty of some honest Lady, and although it be hardened with the water of wilines, yet wil it be mollified with the Oyle of Wisedome.

I presume therefore so much vpon the discretion of you Gentlewomen, that you will not thinke the worse of mee, in that I haue thought so ill of some Women, or loue me the worse in that I loath some so much. For this is my faith, that some one Rose will bee blasted in the bud, some other neuer fall from the stalke: that the Oake will some be eaten with the Worme, the Walnut trée neuer: that some Woemen will easily bée enticed to folly, some other neuer allured to vanity: You ought therefore no more to bée grieued with that which I haue said, then the Mint-master is offended to sée the Coiner hanged, or the

true

true subiect the false Traytor arraigned, or the honest man the thiefe condemned. And so farewell.

YOu haue heard (Gentlemen) how soone the hot desire of Euphues was turned into a cold deuotion, not that fancy caused him to change, but that the ficklenes of Lucilla enforced him to alter his minde. Hauing therefore determined with himselfe neuer againe to be entangled with such fond delights, according to the appointment made with Philautus, he immediatly repaired to Atheos, there to follow his owne priuate study: and calling to minde his former loosenes, and how in his youth he had misspent his time, he thought to giue a caueat to all Parents how they might bring vp their children in vertue, and a commandement to all youth, how they should frame themselues to their Fathers instruction: In which is plainely to be seene what wit can and will do if it be well imployed, which discourse followeth: although it bring lesse pleasure to your youthfull minds, then his first discourse, yet will it bring more profit: in the one being contained the race of a Louer, in the other, the reasons of a Philosopher.

Euphues to his Ephœbus.

IT is commonly said, yet doe I thinke it a common lie, that experience is the mistresse of fooles, for in my opinion they bee most fooles that want it. Neither am I one of the least that haue tryed this true, neither he only that heeretofore thought it to be false. I haue beene heere a Student of great wealth, of some wit, of no small acquaintance, yet haue I learned that by experience, that I should hardly haue seene by learning. I haue throughly sifted the disposition of youth, wherein, I haue found more bran then meale, more dowe then leauen, more rage, then reason. He that hath beene burned, knoweth the force of the fire, he that hath been stung, remembreth the smart of the Scorpion,

hee

he that hath endured the brunts of fancy, knoweth best how to eschew the broyles of affection. Let therefore my counsaile be of such authority, as it may command you to be sober your conuersation of such integrity, as it may incourage mée to goe forward in that which I haue taken in hand: the whole effect shall to be set downe a young man so absolute, as that nothing may be added to his further perfection. And although Plato hath béen to curious in his Common weale, Aristotle so precise in his happy man, Tully so pure in his Orator, that we may well wish to sée them, but neuer haue any hope to enioy them, yet shall my young Impe be such a one, as shall be perfect euery way, & yet common, if dilligence and industry be imployed to the attaining of such perfection. But I would not haue young men slow to follow my precepts, or idle, to deferre the time, like S. George who is euer a horsebacke, yet neuer rideth.

If my counsails shall séeme rigorous to Fathers, to instruct their children, or heauy for youth to follow their Fathers will; let them both remember that the Estridge digesteth hard yron to preserue his health, that the Souldier lieth in his harnesse to atchiue conquest, that the sicke Patient swalloweth bitter Pills to be eased of his griefe, that youth should endure sharpe stormes to finde reliefe.

I my selfe had béene happy if I had beene vnfortunate; wealthy, if left meanely; better learned: if I had béene better liued Wée haue an old Prouerbe, (Youth will haue his course.) Ah Gentlemen, it is a course which wee ought to make course account of, replenished with more miseries then old age, with more sinnes then common cut-throats, with more calamities then the date of Priamus: Wee are no sooner out of the shell but we resemble the Cocix, which destroyeth her selfe through selfe-will, or the Pellican, which peirceth a wound in her owne brest: Wee are either led with a vaine glory of our proper personage, or with selfe loue of our owne capacity, either entangled with beauty, or seduced by idle pastimes, either witcht with vitious company of others, or inueagled with our owne conceits: Of all these thinges I may the bolder speake, hauing

tryed

tryed it true to mine owne trouble. To the intent therefore that all young Gentlemen might shun my former looseneſſe, I haue ſet it downe, and that all might follow my future life, I meane héere to ſhew what Fathers ſhould doe, what Children ſhould follow, deſiring them both not to reiect it, becauſe it proceedeth from one which hath béene lewd, no more then if they would neglect the gold becauſe it lyeth in the dirty earth, or the pure wine for that it commeth out of a homely preſſe, or the precious ſtone AEtites, which is found in the filthy neſts of the Eagle, or the precious gemme Droconites, that is euer taken out of the head of the poyſoned Dragon. But to our purpoſe.

That the Child be true borne no Baſtard.

FIrſt, touching the procreation, it ſhall ſéeme neceſſary to intreat of: whoſoeuer hee bee that deſireth to vse the ſire of an happy Sonne, or the Father of a fortunate child, let him abſtaine from thoſe Woemen which bee either baſe of birth, or bare of honeſty: for if the mother be noted of incontinency, or ỹ Father of vice, ỹ child wil either during life be infected with the like crime, or the trechery of the Parents as ignominy to him will be caſt in the téeth: For we commonly call thoſe vnhappy children, which haue ſprung from vnhoneſt Parents. It is therefore a great treaſure to the Father, and tranquillity to the minde of the child, to haue that liberty which both Nature, Lawe, and Reaſon hath ſet downe. The guilty conſcience of a Father that hath trodden awry, cauſeth him to thinke and ſuſpect that his Father alſo went not right, whereby his owne behauiour is as it were a witneſſe of his owne baſeneſſe: euen as thoſe that come of a noble Progeny boaſt of their gentry: Héere-vpon it came, that Diophantus, Themiſtocles his ſon, would often and that openly ſay in a great multitude, that what-ſoeuer hee ſhould ſéeme to requeſt of the Athenians hee ſhould be ſure alſo to obtaine: For ſaith he, what-ſoeuer I will, that will my Mother, and that my Mother ſaith, my

Father

Father sootheth, and what my Father desireth, that the Athenians will grant most willingly: The bold courage of the Lacedemonians is to be praised, which set a fine on the head of Archidamus their King, for that he had married a woman of a small personage, saying he minded to get Queenes, not Kinges to succeed him. Let vs not omit that which our Auncestors were wont precisely to keepe, that men should either be sober or drinke little Wine, that would haue sober and discreet children, for that the fact of the Father would be figured in the infant: Diogenes therefore seeing a young man either ouercome with drinke, or bereaued of his wits, cryed with a loud voyce: Youth, youth, thou hadst a drunken Father. And thus much for procreation: now how the life should bee led, I will shew briefely.

¶ How the life of a Youngman should bee led.

THere are three thinges which cause perfection in a man, Nature, Reason, Vse. Reason I call Discipline, Vse, Exercise: if any one of these branches want, certainely the tree of Vertue must needes wither. For Nature without Discipline is of small force, and Discipline without Nature more feeble: if exercise or study be voyd of any of these, it auaileth nothing. For as in tilling of the ground and husbandry there is first chosen a fertile soyle, then a cunning sower, then good seede: Euen so must wee compare Nature to the fat Earth, the expert Husbandman to the Schoolemaister, the faculties and sciences to the pure seeds. If this order had not beene in our predecessours, Pythagoras, Socrates, Plato, and whosoeuer was renowned in Greece, for the glory of wisedome, they had neuer been eternized for wise men, neither canonized as it were for Saints, among those that study Sciences. It is therefore a most euident signe of Gods singular fauour towards him that he is indued with all these qualities, without the which man is most miserable. But if there be any one that thinketh wit not necessary

necessary to the obtaining of Wisedom, after he hath gotten the way to vertue and industry and exercise, he is an Yereticke, in my opinion touching the true faith in learning, for if Nature play not her part, in vaine is labour, and as it is said before, if study be not employed, in vaine is Nature: Sloth turneth the edge of wit, Study sharpeneth the minde, a thing be it neuer so easie, is hard to the idle, a thing be it neuer so hard is easie to wit well imployed. And most plainely wee may see in many thinges the efficacie of industry and labour.

The little drops of raine pierce the hard Marble, yron with often handling is worne to nothing. Besides this, Industry sheweth her self in other things, the fertile soyle if it be neuer tilled, doth wax barren, and that which is most noble by nature is made most vile by negligence, what tree if it bee not topped beareth any fruit? What Vine, if it bee not proyned bringeth foorth Grapes? Is not the strength of the body turned to weaknes with too much delicacie? were not Milo his armes brawnes fallen for want of wrastling? Moreouer, by labour the fierce Vnicorne is tamed, the wildest Faulcon is reclaimed, the greatest Bulwarke is sacked. It was well answered of that man of Thessalie who being demanded who among the Thessalians were reputed most vile, those said he that liue at quiet and ease, neuer giuing themselues to martiall affaires: but what should one vse many wordes in a thing already proued? It is custome, vse, and exercise, that brings a young man to vertue, and vertue to his perfection.

Lycurgus the lawgiuer of the Spartanes did nourish two Whelps, both of one sire and one dam, but after sundry manner: for the one he framed to hunt, and the other to lye alwaies in the chimnies end at the Porredge Pot, afterward calling the Lacedemonians into one assembly, he said: To the attayning of Vertue, ye Lacedemonians Education, industry, and Exercise, is the most noblest meanes, the truth of which I will make manifest vnto you by tryall: Then bringing forth the Whelpes, and setting downe there a pot and a Hare, the one ranne at the Hare, and the other at the Porredge Pot: the

Lacede-

Lacedemonians scarce vnderstanding the mistery: hes saide, Both of these be of one sire and one damme, but you see how Education altereth Nature.

¶ Of the Education of Youth.

IT is most necessary and most naturall in mine opinion, that the Mother of the Childe be also the Nurse, both for the entire loue she beareth to the Babe, and the great desire she hath to haue it well nourished: For is there any one more méet to bring vp the infant then she that bore it? Or will any bée so carefull for it, as she that bred it? For as the throbs & throwes in Child-birth wrought her paine: so the smiling countenance of the Infant increaseth her pleasure. The hired Nurse is not vnlike to the hired Seruant, which not for good will, but gaine, not for the loue of the man, but for the desire of the money, accompliseth his dayes worke.

Moreouer, Nature in this point enforceth the Mother, to nurse her owne child, which hath giuen vnto euery beast milke to succour her owne, and me thinketh Nature to be a most prouident foresée and prouider for the same, which hath giuen to a Woman two papps, that if she should conceiue twa, shée might haue wherewith also to nourish twaine, and that by sucking of the mothers breast there might bee a greater loue, both of the Mother towards the child, and the shilde towards the Mother, which is very likely to come to passe: for we sée commonly those that eat and drinke and liue together, to bee more zealous one to the other then those that méet seldome. Is not the name of a Mother more sweete? If it be, why is halfe the title bestowed on a Woman which neuer felt the paines in conceiuing, neither can conceiue the like pleasure in nourishing, as the Mother doeth? Is the Earth called the Mother of all things, onely because it bringeth forth? No, but because it nourisheth those things that spring out of it: Whatsoeuer is bred in the Sea, is fed in the Sea, no plant, no tree, no hearbe commeth out of the ground

ground that is not moistned, and as it were nursed of the moysture and milke of the earth: the Lioneſſe nurseth her whelps, the Rauen cherisheth her birds, the Viper her brood, and shall a woman cast away her Babe?

I account it cast away, which in the swath clouts is cast aside, and little care can the mother haue which can suffer such cruelty, and can it be termed with any other title then cruelty, the Infant yet looking red of the mother, the Mother yet breathing through the torments of her trauaile, the childe crying for helpe, which is said to moue wilde Beasts, euen in the selfe same moment it is borne, or the next minute, to deliuer it to a strange Nurse, which perhaps is neither wholsom in body neither honest in manners: which esteemeth more thy argent, although a trifle, then thy tender Infant, thy greatest treasure? Is it not necessary and requisite, that the Babe be nursed with that true accustomed iuyce, & cherished with his wonted heat, and not fed with counterfaite dyet? Wheat throwne into a strange ground, turneth to a contrary graine, the vine translated into another soyle, changeth his kinde. A slip pulled from the stalke withereth, the young child as it were slipped from the paps of his Mother, either changeth his nature or altereth his disposition. It is prettily said of Horace, A vessell will long time sauor of that liquor that is first poured into it, and the Infant will euer smell of the Nurses manners, hauing tasted of her milke.

Therefore let the Mother as often as she shall behould these two fountaines of Milke, as it were of their owne accord flowing and swelling with liquor, remember that she is admonished of Nature, yea commanded of dutye, to cherish her owne child with her owne teates, otherwise when the Babe, shall now begin to tattle and call her Mamma, with what face can she heare it of his mouth, vnto whom she had denyed Mamma? It is not milke onely that increaseth the strength or augmenteth the body of the child, it craueth the same accustomed moisture that before it receiued in the bowels, by the which the tender parts were bound and knit together, by the which it

increaseth

encreased and was succoured to the body. Certes I am of that mind, that the wit and disposition is altered and changed by the milke, as the moisture & sap of the earth doth change the nature of that trée or plant that it nourisheth. Wherefore the common by-word of the common people, séemeth to be grounded vpon good experience, which is: The Fellow that sucked mischiefe, euen from the teat of his Nurse: The Grecians when they saw any one sluttishly fed, they would say euen as Nurses, whereby they noted the great disliking they had of their fulsome féeding. The Etimologie of Mother among the Gretians, may aptly be applied to those Mothers which vnnaturally deale with their children, they call it Meter a Neterine: that is, Mother, of not making much of, or of not nourishing. Héereof it commeth, that the Sonne doth not with déepe desire loue his Mother, neither with duty obey her, his naturall affection being as it were deuided, and distraught into twaine, a mother and a Nurse: Héereof it procéedeth, that the Mother beareth but a cold kindnes towards her child, when she shall sée the nature of the Nurse in the nurture of the child. The chiefest way to learning is, if there be a mutuall loue and feruent desire, betwéene the teacher and him that is taught: then verily the greatest furtherance to Education is, if the Mother nourish the child, and the childe sucke the Mother, that there be as it were a relation and reciprocall order of affection.

Yet if the Mother either for the euill habite of her body, or the weakenes of her paps, cannot though she would nurse the Infant, then let her prouide such a one, as shall be of good complexion, honest condition, carefull to tender the child, louing to sée well to it, willing to take paines, diligent in tending and prouiding all things necessary, and as like both in the lineaments of the body and disposition of the minde to the Mother as may be. Let her forc-slow no occasion that may bring the child to quietnes and cleanelinesse: for as the parts of a child as soone as it is borne, are framed and fashioned of the Widwife, that in all points it may be straight and comely: so the manners of the child at the first are to be loked vnto, that nothing discommend

the mind, that no crooked behauiour or vndecent demeanour be found in the man.

Young and tender age is eaſily ſeamed to manners, and hardly are thoſe things mollified which are hard. For as the ſteele is imprinted in the ſoft Wax: ſo learning is ingrauen in the mind of a young Imp. Plato that diuine Philoſopher, admoniſheth all Nurſes and weaners of youth, that they ſhould not be too buſie, to tell them fond fables or filthy tales, leaſt at their entrance into the world, they ſhould be contaminated with vnſeemely behauiour. Vnto the which, Phocilides the Poet doth pithily alude, ſaying; whileſt that the child is young, let him be inſtructed in vertue and litterature.

Moreouer, they are to be trained vp in the language of their Country, to pronounce aptly and diſtinctly without ſtammering, euery word and ſyllable of their native ſpeech, and to be kept from barbarous talke, as the Ship from Rocks: leaſt being affected with barbariſme, they be alſo infected with their vncleane conuerſation.

It is an old Prouerbe, that if one dwell the next doore to a Creeple, he will learne to hault, if one be conuerſant with an hypocrite, he will ſoone endeuour to diſſemble. When this yong Infant ſhall grow in yeares, and be of that ripeneſſe that he can conceaue learning, inſomuch that he is to be committed to the tuition of ſome Tutor, all diligence is to be had to ſearch ſuch a one, as ſhall nether be vnlearned, neither ill lined, neither a light perſon.

A Gentleman that hath honeſt and diſcreet Seruants, diſpoſeth them to the encreaſe of his Seigniories: one he appointeth Stewarde of his Courts, another ouer-ſeer of his Lands, one his Factor in farre Countries for his Merchandize, another Purueyour for his Cates at home. But if among all his Seruants he ſhall eſpy one, either filthy in his talk, or fooliſh in his behauiour, either without wit, or voyde of honeſty, either an vnthrift or a wittall, him he lets not as a Surueyour and ouer-ſeer of his Manners, but as a Superuiſor of his children's conditions and manners: to him he committeth the guiding and tuition of his

Manners,

Sonnes, which is by his proper nature a slaue, a knaue by condition, a beast in behauiour: and sooner will they bestow a hundred crownes to haue a Horse well broken, then a childe well taught. Wherein I cannot but meruaile to see them so carefull to increase their possessions, when they be careleſſe to haue them wise that should inherit them.

A good and discréete Schoolemaster should be such a one as Phœnix was, the instructour of Achilles, whom Peleus) as Homer reporteth) appointed to that end, that he should be vnto Achilles not onely a teacher of learning, but an example of good liuing. But that is most principally to be looked for, and most diligently to be foreséene, that such Tutors be sought out for the education of a young child, whose life hath neuer béene stayned with dishonesty, whose good name hath neuer béene called into question, whose manners haue béene irreprehensible before the world. As husbandmen hedge in their trées, so should good Schoolemaisters with good manners hedge in the wit and disposition of the Scholler, whereby the blossomes of learning may the sooner increase to a bud.

Many Parents are in this to be misliked, which hauing neither tryall of his honesty, nor experience of his learning, to whom they commit the child to be taught, without any déepe or due consideration put them to one, either ignorant or obstinate, the which if they themselues should doe of ignorance, the folly cannot be excused: if of obstinacy. their lewdenesse is to be abhorred.

Some Fathers are ouercome with the flattery of those soules, which professe outwardly great knowledge, and shew a certaine kinde of dissembling sincerity in their life. Others at the intreating of their familiar friends, are content to committe their Sonnes to one, without either substance of honesty, or shadow of learning: By which their vndiscréete dealing, they are like those sicke men, which reiect the expert and cunning Physition, and all the request of their friends, and admitte the héedlesse practiser, which dangereth the Patient, and bringeth the body to his bane. Or not vnlike vnto those, which at the

instant and importunate suts of their acquaintance, refuse a cunning Pilot, and chuse an vnskilfull Mariner, which hazardeth the ship and themselues in the calmest Sea.

God God, can there be any that hath the name of a Father, which wil esteeme more the fancy of his friend, then the nurture of his Sonne: it was not in vaine, that Crates would often say, that if it were lawfull euen in the Market place he would cry out: Whether runne you Fathers, which haue all your earke and care to multiply your wealth, nothing regarding your children, vnto whom you must leaue all. In this they resemble him, which is very curious about the shoe, and hath no care of the foote.

Beside this, there are many Fathers so enflamed with the loue of wealth, that they be as it were incensed with hate against their children, which Aristippus seeing in an olde miser, did partly note it. This old miser asking of Aristippus, what he would take to teach and bring vp his Sonne answered, a thousand groats: a thousand groates? God shæld, answered this old huddle, I can haue two Seruants of that price. Vnto whom he made answer, thou shalt haue two Seruants & one Sonne, and whether wilt thou sell: Is it not absurd to haue so great a care of the right hand of the child to cutte his meate, that if he handle his knife in the left hand, we rebuke him seuerely, and to be secure of his nurture in discipline and learning? But what doe happen to those Parents that bring vp their children like wantons?

Enuie la pauureté.

When their Sonnes shall grow to mans estate, disdaining now to be corrected, stubburne to obey, giuing themselues to vaine pleasures, and vnsæmely pastimes, then with the foolish Wrewant they begin to waxe wise, and to repent them of their former folly, when their Sonnes shall insinuate themselues in the company of flatterers, (a kinde of men more perrilous to youth, then any kind of Beasts,) when they shall haunt Harlots, frequent Tauerns, be curious in their attire, costly in their diet, careless in their behauiour, when they shall either be common Dicers with Gamesters, either wanton dalliers with La-

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dies, either ſpend all their thrift in wine, or all their wealth on women: then the Father curſe his owne ſecurity, and lamenteth too late the childs miſfortune: then the one accuſeth his Sire, as it were of malice, that he would not bring him vp in learning, and himſelfe of miſchiefe, that he gaue not his minde to good letters. If theſe youths had béene trained vp in the company of any Philoſopher, they would neuer haue béene ſo diſſolute in their life, or ſo reſolute in their owne conceits.

It is good nurture that leadeth to vertue, and diſcréet demeanour that plaineth the path of felicity.

If one haue either the gifts of fortune, as great riches, or of Nature, as ſémely perſonage, he is to be deſpiſed in reſpect of learning. To be a noble man it is moſt excellent, but that is our Anceſtors, as Vliſſes ſaid to Aiax, as for our nobility, our ſtock, our kindred, and whatſoeuer we our ſelues haue not done, I ſcarcely account ours. Riches are precious but Fortune ruleth the roſt, which oftentimes taketh away all from them that haue much, and giueth them more which haue nothing. Glory is a thing worthy to be followed, but as it is gotten with great trauaile, ſo is it loſt in a ſmall time.

Beauty is ſuch a thing that we commonly prefer before all things, yet it vadeth before we perceaue it to flouriſh: Health is that which all men deſire, yet euer ſubiect to any diſeaſe: Strength is to be wiſhed for, yet is it either abated with an Ague, or taken away with age: Whoſoeuer therefore boaſteth of force, is too beaſtly, ſéeing that he is in that quality not to be compared with Beaſts, as the Lion, the Bull, the Elephant.

It is vertue, yea vertue, Gentlemen, that maketh Gentlemen, that maketh the poore rich, the baſe borne noble, the ſubiect a ſoueraigne, the deformed beautifull, the ſicke, whole: the weake, ſtrong: the moſt miſerable, moſt happy. There are two principall and peculiar gifts in the nature of man, Knowledge, and Reaſon: the one commaundeth, the other obeyeth: theſe things neither the whirling whéele of Fortune can change, neither the deceitfull caueling of worldlings ſeparate, neither ſickneſs abate, neither age abolith.

It is onely knowledge, which woxne with yeares, wareth young, and when all things are cut away with the Sickle of Time, knowledge flourisheth so high, that Time cannot reach it. War taketh all things with it euen as the whirle pole, yet must it leaue learning behind it: wherefore it was wisely aunswered in my opinion of Stilpo the Philosopher: For when Demetrius won the city, and made it euen to the ground, leauing nothing standing, he demaunded of Stilpo, whether he had lost any thing of his in this great spoyle, vnto whom he aunswered, no verily, for war getteth no spoyle of vertue.

Vnto the like sence may the answer of Socrates be applied, when Gorgias asked him whether he thought the Persian King happy or not. I know not said he, how much vertue and discipline he hath: for happinesse doth not consist in the gifts of fortune, but in the grace of vertue. But as there is nothing more conuenient then instruction for youth, so would I haue them nurtured in such a place as is renowned for learning, voyde of corrupt manners, vndefiled with vice, that seeing no vaine delights, they may the more easily abstain from licentious desires. They that study to please the multitude, ar sure to displease the wise: they that seeme to flatter rude people with their rude pretences, leuell at great honor, hauing no aime at honesty. When I was heere a Student in Athens, it was thought a great commendation for a young Scholler to make an Oration Extempore, but certenly in my iudgement it is vtterly to be condemned, for whatsoeuer is done rashly, is done also rawly: he that taketh vpon him to speake without premeditation, knoweth neither how to begin, nor where to end, but falling into a vaine of babling, vttereth those things, which with modesty he should haue concealed, and forgetteth those things, that before he had conceaued. An Oration either penned, either premeditated, keepeth it selfe within the bounds of Decorum. I haue read, that Pericles being at sundry times called of the people to plead, would alwaies aunswer that he was not ready: euen after the same manner Demosthenes being sent for to declaime amidst the multitude, stood, and said, I am not yet prouided.

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And in his inuectiue against Mydas, he séemeth to prayse the profitablenes of premeditation. I confesse, saith he, yée Athenians, that I haue studied and considered déepely with my selfe what to speake, for I were a sot, if without due consideration had of those things that are to be spoken, I should haue spoken vnaduisedly. But I speake this not to this end, to condemne the exercise of the wit, but that I would not haue any young Scholler openly to exercise it: but when he should grow both in age and eleqvence, in so much as he shall through great vse and good memory be able aptly to conceaue, and readily to vtter any thing, then this saying Extempore, bringeth an admiration and delight to the auditorie, and singular praise and commendation to the Orator. For as hée that hath long time béene fettered with chaines, being released, halteth through the force of his former yrons, so he, that hath béene vsed to a strict kind of pleading, when he shall talke Extempore, will sauour of his former penning. But if any will vse it as it were a precept for youth to talke Extempore, he will in time bring them to an immoderate kinde of humilitie. A certaine Painter brought Apelles to the counterfaite of a face in a Table, saying: Loe Apelles, I drew this euen now. Whereunto he replied. If thou hadst béene silent, I would haue iudged this picture to haue béene framed of the soddaine, I meruaile that in this time thou couldest not paint many more of these. But returne we againe. As I would haue tragicall and stately stile shunned, so I would haue that abiect and base phrase eschued, for this swelling kinde of talke hath little modestie, the other nothing moueth.

Besides this, to haue the Oration all one in euery part, neither adorned with fine figures, neither sprinkled with choyce phrases, bringeth tediousnes to the hearers, and argueth the speaker of little learning, and lesse eloqvence. He should moreouer talke of many matters, not alwaies harpe vpon one string, he that alwaies singeth one note without Descant, brédeth no delight, he that alwaies playeth one part, brédeth loathsomenesse to the eare. It is variety that mooueth the

mind of all men, and one thing said twise (as we say commonly) deserueth a trudge.

Homer would say, that it loathed him to repeate any thing againe, though it were neuer so pleasant or profitable. Though the Rose be swéet, yet being tyed with the Violet, the smell is more fragrant: though meate nourish, yet hauing good sauour it prouoketh appetite. The fairest Nosegay is made of many flowers, the finest picture of sundry colours, the wholsomest medicines of diuers herbs: wherefore it behoueth youth with all industry to search not onely the hard questions of the Philosophers, but also the fine cases of the lawyers, not only the quirks and quiddities of the Logitians, but also to haue a sight in the numbers of Arithmeticians, the Triangles and Circles of the Geometricians, the Sphére and Globe of the Astrologians, the notes and crochets of the Musitians, the od conceits of the Poets, the simples of the Physitions, and in all things, to the end that when they shall be willed to talke of any of them, they may be ignorant in nothing.

Ye that hath a Garden plot doth as well sowe the Potherb as the Margerom, as well the Léeke as the Lilly, as well the wholsom Hysop as the fair Carnation, the which he doth, to the intent he may haue wholesome herbs, as well to nourish his inward parts as swéet flowers to please his outward desire, as well fruitfull plants to refresh his sences, as faire shewes to please his sight. Euen so whosoeuer that hath a sharpe and capable wit, let him as well giue his mind to sacred knowledge of Diuinity, as to the profound study of Philosophy, that by his wit he may not onely reape pleasure but profit, not onely contentation of mind, but quietnes in conscience. I will proceéd in the Education.

I would haue them first of all to follow Philosophy, as most ancient, yea most excellent, for as it is pleasant to passe through many faire Cities, but most pleasant to dwell in the fairest: euen so to reade many Histories and Arts it is pleasant, but as it were to lodge with Philosophy most profitable.

It was pretily said of Bion the Philosopher: Euen as when

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the wooers could not haue the company of Penelope, they ran to her hand-maydes: so they that cannot attaine to the knowledge of Philosophy, apply their mindes to thinges most vile and contemptible. Wherefore we must preferre Philosophy, as the onely Princesse of Sciences, and other Arts as waiting maides.

For the curing and kéeping in temper of the body, man by his industry hath found two things, Phisicke and Exercise, the one cureth sicknes, the other preserueth the body in temper, but there is nothing that may heale diseases, or cure wounds of the minde, but onely Philosophy. By this shall we learne what is honest, what dishonest: what is right: what is wrong: and that I may in one word say what may be said, what is to be known, what is to be auoided: how wée ought to obey our Parents, reuerence our Elders, entertaine Strangers, honor Magistrates, loue our Friends, liue with our Wiues, vse our seruants: How we should worship God, be dutifull to our Fathers, stand in awe of our Superiours, obey Law, giue place to officers, how we may chose friends, nurture our Children, and that which is most noble, how wee should neither be too proud in prosperity, neither pensiue in aduersity, neither like beasts ouercome with anger.

And héere I cannot but lament Athens, which hauing béene alwayes the nurse of the Philosophers, doth now nourish onely the name of Philosophy. For to speak plainly of the disorder of Athens, who doth not see it and sorrow at it? Such playing at Dice, such quaffing of drinke, such dalliance with women, such dauncing, that in mine opinion, there is no quaffer in Flaunders so giuing to tippling, no Courtier in Italie so giuen to riot, no creature in the world so misled, as a Student in Athens.

Such a confusion of degrées, that the Scholler knoweth not his duty to the Batchellor, nor the Batchelor to the Maister, nor the Maister to the Doctor: Such corruption of manners, contempt of Magistrates, such open sinnes, such priuate villany, such quarrelling in the streets, such subtile practises in Chambers, as maketh my hart to melt with sorrow to thinke of it, I

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should cause your minds Gentlemen to be penitent to remember it. Moreouer, who doth know a scholler by his habite? Is there any hat of so vnseemely a fashion, any doublet of so long a waste, any hose so short, any attire either so costly or so courtly, either so strange in making, or so monstrous in wearing, that is not worne of a Scholler? haue they not now instead of black cloth, black Veluet, instead of course Sacke-cloth, fine silke? Be they not more like Courtiers then Schollers, more like Stage-Players, then Students, more like Ruffians of Naples, then disputers of Athens? I would to God they did not imitate all other Nations in the vice of the minde, as they doe in the attire of the body: For certainely, as there is no Nation, whose fashion in apprrell they doe not vse, so is there no wickednes published in any place that they doe not practise.

I think that in Sodome and Gomorha there was neuer more filthines, neuer more pride in Rome, more poysoning in Italy, more lying in Creet, more priuy spoyling in Spaine, more idolatry in Egypt, then is at this day in Athens: neuer such sectes among the Heatheus, such Schismes among the Turkes, such mis-beleefe among the Infidels, as now among Schollers. Be there not many in Athens which thinke there is no God, no redemption, no resurrection?

What shame is this Gentlemen, that a place so renowned for good learning should bee so shamed for ill liuing? That where grace doth abound, sinne should so superabound? That where the greatest profession of knowledge is, there should also bee the least practising of honesty. I haue read of many Universities, as of Padua in Italy, Paris in Fraunce, Wittenberge in Germany, in England of Oxford & Cambride, which if they were halfe so ill as Athens, they were too too bad, and as I haue heard, as they be they bée starke naught. But I can speake the lesse against them, for that I was neuer in them, yet can I not choose but bee grieued, that by report I am enforced rather to accuse them of vanity, then excuse them any way. Ah Gentlemen, what is to be looked for, nay, what is not to bee feared, when the Temple of Vesta where Virgins should liue, is like

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the Stewes fraught with Strumpets, when the Altar where nothing but sanctity and holines should be vsed, is poluted with vncleannes, when the Vniuersities of Christendome, which should be the eyes, the light, the leauen, the salt, the seasoning of the World, are dimmed with blinde concupiscense, put out with pride, and haue lost their sauour with impiety. Is it not become a by-word among the common people, that they had rather send their Children to the Cart then to the Vniuersity. being induced so to say, for the abuse that raigned in the Vniuersities, who sending their sonnes to attaine knowledge, find them little better learned, but a great deale worse liued then when they went: and not onely vnthrifts of their money, but also banquerouts of good manners. Was not this the cause that caused a simple woman in Greece to exclaime against Athens saying: The Waiter and the Schollers, the Tutor and the Pupill be both agréed, for the one careth not how little paine he taketh for his mony the other how little learning. I perceiue that in Athens there are no changelings: when of old it was said to a Lacedemonian, that all the Grecians knew honesty, but not one practised it.

When Panthenæa were celebrated in Athens an olde man going to take a place, was mockingly reiected, at the last, comming among the Lacedemonians, all the youth gaue him place, which the Athenians liked well of. Then one of the Spartans cryed out: Verily the Athenians know what should bee done, but they neuer doe it. When one of the Lacedemonians had béene for a certaine time in Athens, seeing nothing but daunсing, dicing, banquetting, surfetting, and licentious behauiour: returning home he was asked how all thinges stood in Athens, to whō he answered, all things are honest there, meaning that the Athenians accounted all things good and nothing bad. How many abuses should or might be redressed in all Vniuersities, especially in Athens, if I were of authority to command, it should be séene, or of credit to perswade those that haue the dealing with them, it should be shewne. And vntill I sée better reformation in Athens, my young Ephœbus shall not bee

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nurtured in Athens. I haue spoken all, that you Gentlemen might see, how the Philosopher in Athens practise nothing lesse then Philosophy: what Scholler is hee that is zealous at his Booke as Chrisippus? who had not his Maide Melissa thrust meat in his mouth, had perished with famine, being alwaies studying.

Who so watchfull as Aristotle, who going to bed would haue a ball of brasse is his hand, that if he should be taken in a slumber, it might fall and wake him? No, no, the times are changed, as Ouid saith, and we are changed in the times, let vs endeauour euery one to amend one, and wee shall soone bee amended: let vs giue no occasion of reproch and we shall more easily beare the burthen of false reports. And as we may see by learning what we should do, so let vs do as we learne, then shal Athens flourish, then shall the Students bee had in great reputation, then shall learning haue his hire and euery good Scholler his hope. But returne we once againe to Philo.

There is amongst men a trifold kind of life. Actiue which is about ciuill function and administration of the Commonweale: Speculatiue, which is continuall meditation and study. The third is a life led, most commonly a lewd life, and idle and a vaine life, the life that the Epicures account their whole felicity, a voluptuous life, replenished with all kind of vanity: if this actiue life be without Philosophy, it is an idle life, or at least a life euill imployed, which is worse: if the contemplatiue life bee seperated from the actiue, it is most vnprofitable. I would therfore haue my youth so to bestow his study as he may be both exercised in the common weale to common profit, & well imployed priuately for his owne perfection, so as by his study the rule he shall beare may be directed, and by his gouernment his study may be increased: in this manner did Pericles deale in ciuill affaires: after this sort did Architas the Tarentine, Dyon the Syracusian, the Theban Epaminondas gouerne their Cities.

For the exercise of the body, it is necessarie also somewhat be added, that is, that the Child should be at such times permit-

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ted to recreate himselfe, when his mind is ouercome with studie, least still dulling himselfe with ouermuch industry, hée become vnfit afterward to conceiue readily: besides this, it will cause an apt disposition and naturall strength, that it before retayned. A good composition of the body, layeth a good foundation of old age; for as in the faire Summer we prepare all things necessary for the cold Winter, so good manners in youth, and lawfull exercises, be as it were victuallis and nourishment for age: yet are their labours and pastimes so to be tempered, that they weaken not their bodies more by play then otherwise they should haue done by study: and so to bee vsed that they addict not themselues more to the exercise of the limbs then the following of learning: the greatest enemies to discipline, as Plato recounteth, are labours and sléepe.

It is also requisite that he be expert in martiall affaires, in shooting, in darting, that he hauke and hunt, for his honest pastime and recreation: And if after all these pastimes, hee shall séeme secure, nothing regarding his bookes, I would not haue him scourged with stripes, but threatned with wordes, not dulled with blowes, like Seruants, the which the more they are beaten, the better they beare it, and the lesse they care for it: for Children of good disposition, are either inticed by praise to goe forward, or ashamed by dispraise to commit the like offence: those of obstinate and blockish behauiour, are neither with wordes to be perswaded, neither with stripes to be corrected. They must now be taunted with sharpe rebukes, straightwaies admonished with faire wordes, now threatned a payment, by and by promised a reward, and dealt withall as Nurses do with their Babes, whom after they haue made to crye, they proffer the teate.

But dilligent héede must be taken, that hée be not praised aboue measure, least standing too much in his owne conceit, hee become obstinate in his owne opinions. I haue knowne many Fathers, whose great loue towardes their sonnes, hath béene the cause in time that they loued them not: for when they sée a sharpe witt in their Sonne to conceiue, for the desire they haue

haue that he ſhould out-run his fellowes, they loade him with continuall exerciſe, which is the onely cauſe that he ſinketh vnder the burthen, and giueth ouer the plaine Fielde. Plants are nouriſhed with little raine yet drowned with much, euen ſo the minde with indifferent labour waxeth more perfect, with ouermuch ſtudy it is made fruitleſſe.

Wee muſt conſider that all our life is deuided into remiſſion and ſtudy. As there is watching, ſo there is ſleepe: as there is warr, ſo is there peace: as there is Winter ſo is there Sommer: as there be many working dayes, ſo is there alſo many Holydayes: and if I may ſpeake all in one word, eaſe is the ſauce of labour, which is plainely to be ſeene, not onely in liuing thinges, but alſo in thinges without life. We vnbend the Bow that we may the better bende it: we vnloſe the harpe, that wee may the ſooner tune him: the body is kept in health, as well with faſting as with eating: the mind healed with eaſe as well as with labour. Thoſe Parents are in my mind to be miſliked, which commit the whole care of the Child to the cuſtody of a hireling, neither aſking, neither knowing how their children profit in learning. For if the Father were deſirous to examine his ſon in that which he hath learned, the maiſter would bee more carefull what hee did teach: but ſeeing the Father careleſſe what they learne, he is alſo ſecure what he teacheth. That notable ſaying of the Horſe-keper may be heere applyed, which ſaid, Nothing did ſo fat the horſe as the eye of the King.

Moreouer, I would haue the memory of children continually to be exerciſed, which is the greateſt furtherance to learning that can be. For this cauſe they fained in their olde Fables, Memory to be the Mother of perfection. Children are to be chaſtiſed if they vſe any filthy or vnſeemely talke, for as Democrates ſayth, the word is the ſhadow of the worke: they muſt be courteous in thy behauiour, lowly in their ſpeech, not diſdaining their cockemates, or refraining their company: they muſt not liue wantonly, neither ſpeake impudently, neither bee angry without cauſe, neither quarrellous without coulor. A young man being peruerſe in nature, and proud in words and manners

ners, gaue Socrates, a spurne, who being moued by his fellowes to giue him another: If said Socrates an Asse had kicked mee, would you also haue mée to kick him againe: the great wisdome in Socrates in suppressing his anger, is worthy great commendation. Architas the Tarentine returning from warre, and finding his ground ouer growne with weedes and turned vp with Moales, sent for his Farmer, vnto whome hée said, If I were not angrey, I would make thée repent thy ill husbandrie. Plato hauing a seruant whose blisse was in filling of his belly, séeing him on a time idle and vnhonest in behauiour, said, Out of my sight, for I am incensensed with anger.

Although these examples be hard to imitate, yet should euery man doe his endeauour to represse that hot and heady humor whish he is by nature subiect vnto. To be silent and discréet in company, though many think it a thing of no great waight, and importance, yet it is most requisite for a young man, and most necessary for my Ephœbus. It hath béene neuer hurtfull to any to hold his peace: to speake, damage to many: what is kept in silence is husht, but whatsoeuer is blabbed out, cannot againe be recalled. We may sée the cunning and curious worke of nature, which hath barred and hedged in nothing so strongly as the tongue, with two rowes of téeth, and therewith two lips: besides she hath placed it far from the heart, that it should not vtter that which the heart had conceiued. This also should cause vs to be silent séeing those that vse much talk, though they speak truely are neuer beléeued.

Wine therefore is to be refrained, which is tearmed to bée the glasse of the minde, and it is an olde Prouerbe, Whatsoeuer is in the heart of the sober man, is in the mouth of the drunkard: Bias holding his tongue at a feast, was tearmed there of a tatler to be a foole, who said: Is there any wise man that can holde his tongue amidst the Wine: Vnto whom Bias answered, There is no foole that can. A certaine Gentleman héere in Athens inuited the Kings Legats to a costly and sumptuous feast where also he assembled many Philosophers, and talking of diuers matters, both of the Common-weale and learning, onely

Zeno

Zeno said nothing. Then the Embassadours said. What shall we shew of thée, O Zeno, to the King? Nothing answered he, but that there is an old man in Athens: that amidst the Pottes could hold his peace.

Anacharsus supping with Solon, was found a sléepe hauing his right hand before his mouth, and his left vppon his priuities, whereby was noted, that the tongue should bée rained with the strongest bridle. Zeno because he would not be enforced to reueale any thing against his will by torments, bit off his tongue, and spet in the face of the Tyrant.

Now, when Children shall by wisedome and vse refraine from ouermuch tatling, let them also be admonished that when they shall speake, they speake nothing but truth: to lye is a vice most detestable, not to be suffered in a slaue, much lesse in a son. But the greatest thing is yet behind, whether that those are to be admitted as cock-mates with Children, which loue them entirely, or whether they be to be banished from them. When as I sée many Fathers more cruell to their children then carefull of them, which thinke it not necessary to haue those about them that most tender them, then am I halfe as it were in a doubt to giue counsaile. But when I call to my remembrance, Socrates, Plato, Zenophon, Eschines, Sæbetes, and all those that so much commend the loue of men, which haue also wrought by many to great rule, reason, and piety, then I am incouraged to imitate those, whose excellency doth warrant my precepts to be true. If any shal loue the child for his comely countenance, him would I haue to be banished as a most dangerous and infectious beast: if hee shall loue him for his fathers sake, or for his owne good qualities, him would I haue to be with him alwayes, as a Superuisour of his manners: such hath béene in times past, the loue of one Athenian to the other, and one Lacedemonian to the other.

But hauing said almost sufficient for the education of a Childe, I will speake two or thrée words how he should be trayned when he groweth in yeares. I cannot but mislike the nature of diuers Parents, which appoint ouer-séers and Tutors

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for their children in their tender age, and suffer them whē they come to be young men, to haue the bridle in their owne hand, knowing not ỳ that age requireth rather a hard Snaffle then a pleasant Bit, and is soner alured to wickednes then child-hood. Who knoweth not the escapes of children, as they are small, so are they sone amended, either with threats they are to bee remedied, or with fayre promises to be rewarded. But the sinnes and faults of young men are almost or altogether intollerable, which giue themselues to be delicate in their diet, prodigall in their expences, vsing Dicing, Dauncing, Drunkendesse, deflowring of Virgins, abusing Wiues, committing adulteries, and accounting all things honest, that are most bad and abhominable.

Yéer therefore must be vsed a due regard, that their lust may be repressed, their ryot abated. their courage cooled: for hard it is to sée a young man to bee maister of himselfe, which yeeldeth himselfe as it were a bond-slaue to fond and ouerlashing affections. Wise Parents ought to take good héed, especially at this time, that they frame their sonnes to modesty, either by threats or by rewards, either by fayre promises or seuere practises, either shewing the miseries of those that haue beene ouercome with wildnesse, or the happinesse of them that haue contayned themselues within the bands of reason, these two are as it were the Ensignes of vertue, the hope of honour, the feare of punishment. But cheifly, Parents must cause their youth to abandon the society of those which noted of euill liuing and lewde behauieuor. which Pithagoras séemed some-what obscurely to note in these his sayings.

First, that one should abstaine from the taste of those thinges that haue blacke tayles: that is, we must not vse the company of those, whose corrupt manners doe as it were make their lifs black. Not to goe aboue the balance, that is, to reuerence iustice neyther for feare or flattery to leane vnto any one partiallie. Not to liue in idlenes, is, that sloth should be abhorred. That we should not shake euery man by the hand: that is, that wee should not contract friendship with all. Not to were a straight

Zeno said nothing. Then the Embassadours said. What shall we shew of thée, O Zeno, to the King? Nothing answered he, but that there is an old man in Athens: that amidst the Pottes could hold his peace.

Anacharsus supping with Solon, was found a sléepe hauing his right hand before his mouth, and his left vppon his priuities, whereby was noted, that the tongue should bée rained with the strongest bridle. Zeno because he would not be enforced to reueale any thing against his will by torments, bit off his tongue, and spet in the face of the Tyrant.

Now, when Children shall by wisedome and vse refraine from ouermuch tatling, let them also be admonished that when they shall speake, they speake nothing but truth: to lye is a vice most detestable, not to be suffered in a slaue, much lesse in a son. But the greatest thing is yet behind, whether that those are to be admitted as cock-mates with Children, which loue them entirely, or whether they be to be banished from them. When as I sée many Fathers more cruell to their children then carefull of them, which thinke it not necessary to haue those about them that most tender them, then am I halfe as it were in a doubt to giue counsaile. But when I call to my remembrance, Socrates, Plato, Zenophon, Eschines, Sæbetes, and all those that so much commend the loue of men, which haue also wrought vp many to great rule, reason, and piety, then I am incouraged to imitate those, whose excellency doth warrant my precepts to be true. If any shal loue the child for his comely countenance, him would I haue to be banished as a most dangerous and infectious beast: if hee shall loue him for his fathers sake, or for his owne good qualities, him would I haue to be with him alwayes, as a Superuisour of his manners: such hath béene in times past, the loue of one Athenian to the other, and one Lacedemonian to the other.

But hauing said almost sufficient for the education of a Childe, I will speake two or thrée words how he should be trayned when he groweth in yeares. I cannot but mislike the nature of diuers Parents, which appoint ouer-séers and Tutors

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for their children in their tender age, and suffer them whē they come to be young men, to haue the bridle in their owne hand, knowing not ẏ that age requireth rather a hard Snaffle then a pleasant Bit, and is soner alured to wickednes then child-hood. Who knoweth not the escapes of children, as they are small, so are they sone amended, either with threats they are to bee remedied, or with fayre promises to be rewarded. But the sinnes and faults of young men are almost or altogether intollerable, which giue themselues to be delicate in their diet, prodigall in their expences, vsing Dicing, Dauncing, Drunkendesse, deflowring of Virgins, abusing Wiues, committing adulteries, and accounting all things honest, that are most bad and abhominable.

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First, that one should abstaine from the taste of those thinges that haue blacke tayles: that is, we must not vse the company of those, whose corrupt manners doe as it were make their life black. Not to goe aboue the balance, that is, to reuerence iustice neyther for feare or flattery to leane vnto any one partiallie. Not to liue in idlenes, is, that sloth should be abhorred. That we should not shake euery man by the hand: that is, that wee should not contract friendship with all. Not to were a straight

Ring: that is, that wee should lead our life so as wee néede not to fetter it with chaines. Not to bring fire to the slaughter: is, that we must not prouoke any that is furious, with wordes: not to eate our hearts: that is, that wee should not vexe our selues with thoughts, consume our bodies with sighes, with sobs, or with care to pine our carkasses. To abstaine from Beanes, that is, not to meddle in ciuill affaires and busines of the common-weale, for in old time the election of Magistrates was made by pulling of Beanes. Not to put our meat in Scapio, that is, we should not speake of manners or vertues, to those whose minds be infected with vice.

Not to retire when we are come to the end of our race: that is, when we are at the point of death, we should not be oppressed with griefe, but willingly yéeld to nature. But I will returne to my former precepts: that is that young men should be kept from the company of those that are wicked, especially from the sight of the flatterer. For I say now, as I haue oftentimes before saide, that there is no kind of beast so noysome as the flatterer, nothing that will sooner consume both the sonne and the Father, and all honest friends.

note good

When the Father exhorteth the sonne to sobriety, the flatterer prouoketh him to Wine: when the Father warneth him to continency, the flatterer allureth him to lust: when the Father admonisheth him to thrift, the flatterer haleth him to prodigality: when the Father incourageth him to labour, the flatterer layeth a cushion vnder his elbow to sléepe: bidding him to eate, drinke, and to be merry, for that the life of man is soone gone, and but as a short shadowe, and séeing that we haue but a while to liue, who would doe like a seruant? They say, that now their Fathers be olde, and doate through age like Saturnus. Héereof it commeth that young men, giuing not onely attentiue eare, but ready coyne to flatterers, fall into such misfortune: héereof it proceedeth, that they haunt the Stewes, marry before they be wise, and dye before they thriue. These be the beasts which liue by the trenchers of young Gentlemen, and consume the treasures of their reuenewes, these bee they

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that sooth young youths, in all their sayings, that vphold them in all their doings, with a yea, or a nay, these be they that are at euery becke, at euery nodde, free men by fortune, slaues by freewill.

Wherefore if there be any father that would haue his children nurtured and brought vp in honesty let him expell these Panthers which haue a sweet smell, but a deuouring minde: yet would I not haue Parents altogether precise or too seuere in correction, but let them with mildnesse forgiue light offences and remember that they themselues haue béene young. As the Phisition by mingling bitter poyson with swéet liquor, bringeth health to the body, so the father with sharpe rebukes, seasoned with louing lookes, causeth a redresse and amendement in the child. But if the father be throughly angry vpon good occasion let him not continue his rage, for I had rather hee should be soone angry, then hard to be pleased: for when the son shall perceiue that the father hath conceiued rather a hate then a heat against him, he becommeth desperate, neither regarding his Fathers ire, neither his owne duty.

Some light faults let them dissemble, as though they knew them not, and seeing them, let them not séeme to sée them, and hearing them let them not seeme to heare: we can easily forget the offences of our friends be they neuer so great, and shall wée not forgiue the scapes of our children, bee they neuer so small: We beare often-times with our Seruants, and shall wee not sometimes with our sonnes? The fairest Iennet is ruled as well with the wand as with the spurre, the wildest childe is as soone corrected with a word as with a weapon. If thy son bee so stubborne, obstinately to rebell against thée, or so wilfull to perseuer in his wickednes, that neither for feare of punishment, neither for hope of reward, hée is any way to be reclaimed, then séeke out some Marriage fit for his degrée, which is the surest bond of youth, and the strongest chaine to feiter affections that can be found. Yet let his wife be such a one as is neither much nobler in birth, or farre more richer in goods, but according to the wise saying: choose one euery way as néere as may bee,

equall in both, for they that doe desire great dowries, do rather marry themselues to the wealth then to the wife.

But to returne to the matter: It is most requisite that Fathers, both by their discret counsaile and honest conuersation, be an example of imitation to their children; that they seeing in their Parents, as it were in a glasse, the perfection of maners, they may be encouraged by their right liuing to practise the like pietie. For if a father rebuke his child for swearing, and he himselfe a blasphemer, doth he not see that in detesting his sons vice, he also noteth his owne? If the Father counsaile his son to refraine Wine as most vnwholsome, and drinke himselfe immoderately, doth he not as well reproue his owne folly, as rebuke his sonnes? Age alway ought to be a mirrour for youth: for where old age is impudent, there certainly youth must néeds be shameless: where the aged haue no respect of their honourable and gray haires, there the young gallants haue little regard of their honest behauiour: and in one word to conclude all, where age is past grauity, there youth is past grace. The sum of all, wherewith I would haue my Ephœbus indued, and how I would haue him instructed, shall briefly appeare in this following.

First, that he be of honest Parents, nursed of his mother, brought vp in such a place as is vncorrupt, both for the ayre and manners, with such a person as is vndefiled, of great zeale, of profound knowledge, of absolute perfection, that hee be instructed in Philosophy, whereby he may obtaine learning, and haue in all Sciences a smack, whereby he may readily dispute of any thing: that his body be kept in his pure strength by honest exercise, his witte and memory by diligent study: that hee abandon all allurements of vice, and continually incline to vertue: which if it shall, as it may come to passe, then doe I hope that if euer Platoes Common weale shall florish, that my Ephœbus shall be Cittizen: that if Aristotle finde any happy man it will be my child: if Tully confesse any to be an absolute Oratour, it will be my young youth. I am heere therefore Gentlemen, to exhort you, that with all industry you applie

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your mindes to the ſtudy of Philoſophy, that as you profeſſe your ſelues Students, ſo you may be ſtudents, that as you diſdaine not the name of ſchollers, ſo you will not be found voide of the duty of Schollers: let not your mindes be carried away with vaine delightes, as with trauelling into farre and ſtrange Countries, where you ſhall ſee more wickednelle, then learne vertue and wit. Neither with coſtly attire of the new cut, the Dutch hat, the French hoſe, the Spaniſh Rapier, the Italian hilt. and I know not what.

Caſt not your eyes on the beauty of Women, leaſt ye caſt away your heart with folly: let not that fond loue wherewith youth fatteth himſelfe as fat as a foole, infect you, for as a ſtrew being cut, though it be healed, there will alwayes remaine a ſcar or as fine linnen ſtained with black inke, though it bee waſhed neuer ſo often, will haue an yron mowle: ſo the minde once mangled or maymed with loue, though it be neuer ſo well cured with reaſon, or coled by wiſedome, yet there will appeare a ſcar, by the which one may gueſſe the minde hath béene peirced, and a blemiſh, whereby one may iudge the heart hath béen ſtayned. Refraine from dicing, which was the onely cauſe that Pyreus was ſtricken to the heart, and from dancing which was the meanes that loſt Iohn Baptiſts head: I am not he that wil diſallow honeſt recreation, although I deteſt the abuſes. I ſpeake boldly vnto you, becauſe I my ſelfe know you: what Athens hath béene, what Athens is, what Athens ſhould be I can gueſſe. Let not euery Inne and Alehouſe in Athens be as it were your chamber; frequent not thoſe ordinary tables, where either for deſire of delicate cates, or the méeting of youthfull companions ye both ſpend your money vainely, and your time idly: imitate him in life, whom you ſéem to honor for his learning, Ariſtotle: who was neuer ſéene in the company of thoſe, that idly beſtowed their time.

There is nothing more ſwifter then time, nothing more ſwéeter: we haue not as Seneca ſaith, little time to liue but we léeſe much, neither haue we a ſhort life by nature, but we make it ſhort by naughtineſſe: our life is long, if we know how to

vse it. Follow Apelles that cunning painter, which would let no day passe ouer his head without a line, without some labour. It was prettily said of Hesiodus, let vs endeuour by reason to excell beasts, seeing beasts by nature excell men, although strictly taken it be not so, for that, man is indued with a soule, yet taken touching their perfection of sences in their kinde, it is most certaine. Doth not the Lyon for strength, the Turtle for loue, the Ant for labour, excell man? Doth not the Eagle see cleerer? the Wolter smel better? the Woale heare lighter? Let vs therefore endeuour to excell in vertue, seeing in quality of the body we be inferior to beastes.

And heere I am most earnestly to exhort you to modestie, in your behauiour, to duty to your elders, to diligence in your studies. I was of late in Italy, where my eares glowed, and my heart was galled, to heare the abuses that raigned in Athens. I cannot tell whether those things sprang by the lewd and lying lips of the ignorant, which are alwayes enemies to learning, or by the reports of such as saw them, and sorrowed at them. It was openly reported of an old man in Naples, that there was more lighnes in Athens then in all Italy, more wanton youths of Schollers then in all Europe besides, more papists, more Atheists, more sects, more schismes, then in all the Monarchies of the world: which things, although I thinke they be not true, yet can I not but lament, that they should be deemed to be true, and I feare me they be not altogether false: there can no great smoake arise, but there must be some fire, no great report, without great suspition. Frame therefore your liues to such integritie, your studies to attaining of such perfecton, that neither the might of the strong, neither the malice of the weake, neither the swift reports of the ignorant, be able to spot you with dishonestly, or note you of vngodlinesse.

The greatest harme that you can do vnto the enuious, is to doe well: the greatest corrasiue that you can giue vnto the ignorant, is to prosper in knowledge, the greatest comfort that you can bestow on your Parents, is to liue well, and to learne well: the greatest commondity that you can yeld vnto your country,

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is with wisedome to bestowe that talent, that by grace was giuen vnto you.

And heere I cannot choose but giue you that counsaile, that an old man in Naples gaue me most wisely, although I had then neither grace to follow it, neither will to giue eare to it, desiring you not to reiect it, because I did once despise it. It was thus as I can remember word for word.

Descend into your owne consciences, consider with your selues the great difference betweene staring and starke blind, wit and wisedome, loue and lust. Be merry, but with modestie: be sober, but not sullen: be valiant, but not too venturous: Let your attire be comely, but not too costly: your diet wholesome, but not excessiue, vse pastime as the word importeth, to passe the time in honest recreation: mistrust no man without cause, neither be thou credulous without proofe: be not light to follow euerie mans opinion, neither obstinate to stand in your owne conceit: serue God, feare God, loue God, and God will so blesse you, as either your harts can wish, or your Friendes desire.

This was the graue and godly aduise, whose counsaile I would haue you all to follow, frequent Lectures, vse disputations openly, neglect not your priuate studies, let not degrées be giuen for loue, but for learning, nor for mony, but for knowledge: and because you shall be the better encouraged to followe my counsaile, I will be as it were an example my selfe, desiring you all to imitate me.

Euphues hauing ended his discourse, and finished those precepts which he thought necessary for the instruction of youth, gaue his mind to the continuall study of Philosophy, insomuch as he became publique reader in the Vniuersity, with such commendation, as neuer any before him: in which he continued for the space of ten yeeres, onely searching out the secrets of Nature, and the hidden misteries of Philosophy, and hauing collected into three volumes his Lectures, thought for the profit of young Schollers to set them forth in print, which if hee had done, I would also in this his Anotomie haue inserted, but

he altering his former determination, fell into this discourse with himselfe.

What Euphues, art thou so addicted to the study of the heathen that thou hast forgotten thy God in heauen? shall thy wit rather be imployed to the attaining of humane wisedome, then diuine knowledge? Is Aristotle more déere to thée with his bookes then Christ with his blood? What comfort canst thou find in Philosophy for the guilty conscience? What hope of the resurrection? What glad tidings of the Ghospell.

Consider with thy selfe that thou art a Gentleman, yea, and a Gentile, and if thou neglect thy calling, thou art worse then a Iewe. Most miserable is the state of those Gentlemen, which think it a blemish to their Auncestors, and a blot to their owne Gentry, to reade or practise Diuinity. They thinke it now sufficient for their felicity to ride well vppon a great horse, to hauke, to hunt, to haue a smacke in Philosophy, neither thinking of the beginning of wisedome, neither the end, which is Christ: only they account Diuinity most contemptible, which is, and ought to bee most noble. Without this, there is no Lawyer be he neuer so eloquent, no Phisition, be he neuer so excellent, no Philosopher, be he neuer so learned, no King, no Keysar be he neuer so royall in birth, so pollitique in peace, so expert in warre, so valiant in prowesse, but he is to be detested and abhorred.

Farewell therefore the fine and filed Phrase of Cicero, the pleasant Elegies of Ouid, the depth and profound knowledge of Aristotle. Farewell Rethorick, farewell Philosophy, farewell all learning, which is not sprung from the bowells of the holy Bible.

In this learning shall we finde milke for the weake, and marrow for the strong, in this shall we sée how the ignorant may be instructed, the obstinate confuted, the penitent comforted, the wicked punished, the godly preserued: Oh, I would Gentlemen would sometimes sequester themselues from their owne delights, and imploy their wittes in searching these heauenly and diuine misteries. It is common, yea, and lamentable

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to sée that if a young youth haue the gifts of Nature, as a sharp wit, or of Fortune, as sufficient wealth to maintaine him, hee imployeth the one in the vaine inuentions of loue, the other in the vile bravery of pride: the one, in the passions of his mind, and promises of his Lady, the other, in furnishing of his body, and furthering of his lust. Whereof it commeth that such vaine Ditties, such vile Sonnets, such enticing songs, are set forth to the gaze of the world, and the griefe of the godly. I my selfe, know none so ill as my selfe, who in times past haue béene so superstitiously addicted, that I thought no heauen to the Paradise of Loue, no Angell to be compared to my Lady: but as repentance hath caused me to leaue and loath such vaine delights, so wisedome hath opened vnto me the perfect gate to eternall life.

Besides this, I my selfe haue thought, that in Diuinitie there might be no eloquence which I might imitate, no pleasant inuention which I might follow, no delicate phrase that might delight me: but now I sée that in the sacred knowledge of Gods will, the onely eloquence, the true and perfect phrase, the testimony of saluation doth abide: and séeing without this all learning is ignorance: all wisedome mére folly: all wit, plaine bluntnesse: all iustice iniquity: all eloquence, barbarisme: all beauty, deformity: I will spend all the remainder of my life in studying the old Testament, wherein is prefigured the comming of my Sauiour, and the new Testament, wherein my Christ doth suffer for my sinnes, and is crucified for my redemption, whose bitter agonies should cast euery good Christian into a shiuering ague to remember his anguish, whose sweating of water and blood, should cause euery deuout and zealous Catholike to shed teares of repentance, in remembrance of his torments.

Euphues hauing discoursed thus with himselfe, did immediatly abandon all light company, all the disputations in schooles of Philosophy, and gaue himselfe to the Touch-stone of holines in Diuinity, accounting all other things as most vile and contemptible.

Euphues

Euphues to the Gentlemen Schollers in Athens.

THe Merchant that trauaileth for gaine, the Husbandman that toyleth for increase, the Lawyer that pleadeth for gold, the Crafts-man that seeketh to liue by is labour, all these after they haue fatted themselues with sufficient, either take their ease, or lesse paine then they were accustomed: Hippomanes ceased to run when she had gotten the goale: Hercules to labour when he had obtained the victory: Mercury to pipe when he had cast Argus in a slumber. Euery action hath his end, and then we leaue to sweat when we haue found the sweet. The Ant though she toyle in Sommer, yet in Winter she leaueth to trauaile. The Bee though she delight to sucke the faire flower, yet is she at the last cloyed with the hony. The Spider that weaueth the finest thred, ceaseth at the last, when she hath finished her webbe. But in the action and study of the mind (gentlemen) it is farre otherwise, for he that tasteth the sweete of learning, endureth all the sower of labour. He that seeketh the depth of knowledge, is as it were in a Labyrinth, in the which the farther he goeth, the farther he is from the ende: or like the Bird in the lime bush which the more she striueth to get out the faster she sticketh in.

And certainely it may be said of learning, as it was fained of Nectar, the drinke of the Gods, the which the more it was drunken, the more it would ouerflow the brim of the Cup, neither is it farre vnlike the stone that groweth in the Riuer of Curia, the which the more it is cut, the more it increaseth.

And it fareth with him that followeth it, as with him that hath the Dropsie, who the more he drinketh the more he thirsteth. Therefore in my mind, the Student is at lesse ease then the Oxe that draweth, or the Asse that carieth his burthen, who neither at the boord when others eate, is voyd of labor, neither in his bed when others sléepe, is void of meditation.

But as in manuary crafts, though they be all good, yet that is counted most noble, that is most necessary: so in the actions and studies of the mind, although they be all worthy, yet that deserueth greatest praise, which bringeth greatest profit. And so we commonly doe make the best account of that which doth vs most good. We esteeme better of the Phisition that ministreth the potion, then of the Apothecary that selleth the drugs. How much more ought we with all dilligence, study, and industry: to spend our short Pilgrimage in the seeking out of our saluation. Vaine is Philosophy, vaine is Phisick, vaine is Law, vaine is learning, without the taste of Diuine knowledge, I was determined to write notes of Philosophy, which had beene to feede you fat with folly: yet that I might seeme neither idle, neither you euill imployed, I haue heere set downe a briefe discourse, which of late I haue had with an Heriticke, Which kept me from idlenes and may, if you reade it, deter you from herisie. It was with an Athiest a man in mine opinion monstrous, yet tractable to be perswaded. By this you may see the absurd dotage of him that thinketh there is no God, or an vnsufficient God: yea heere shall you find the summe of Faith which iustifieth onely in Christ, the weakenes of the Law, the strength of the Ghospel, and the knowledge of Gods will. Here shall you finde hope if you be in despaire: comfort, if you be distressed: if you thirst, drink: meat if you hunger. If you feare Moses, who saith, Without you fulfill the Law, you shall perish: behold Christ, which saith I haue ouercome the Lawe. And that in these desperate dayes, wherein so many Sects are sowne, as in the waining of the world wherein so many false Christs are come, you might haue a certainty of your saluation, I meane to set downe the Touch-stone, whereunto euery one ought to trust, and by the which euery one should trye himselfe: which if you follow, I doubt not but that as you haue proued learned Philosophers, you will also proceed excellent Diuines, which God grant.

Euphus

Euphues and Atheos.

ATheos. I am glad Euphues, that I haue found thee at leisure, and partly that I might be merry, and partly that I might be perswaded in a thing that much troubleth my conscience. It is concerning God. There be many that are of this minde, that there is a God, whome they terme the Creator of all things: a God, whome they call the Sonne the Redéemer of the world: a God whom they name the holy Ghost, the worker of all things, the comforter, the Spirit: and yet they are of this opinion also, that they be but one God, coequall in power, incomprehensible, and yet a Trinity in person. For my part although I am not so credulous to beléeue their curious opinions, yet am I desirous to heare the reasons that should driue them vnto such fond and frautick imaginations. For as I know nothing to be so absurd, which some of the Philosophers haue not defended, so thinke I nothing so erroneous, which some of our Catholickes haue not maintained. If there were as diuers dreame, a God that would reuenge the oppression of the widowes, and fatherlesse, that would reward the zeale of the mercifull, pitty the poore, and pardon the penitent, then would the people either stand in greater awe, or owe more loue towards their God.

I remember Tully disputing of the nature of Gods, bringeth Dionisius as a scoffer of such vaine and deuised deuises: who séeing Esculapius with a long beard of gold, and Apollo his father beardlesse, played the barber, and shaued it from him, saying: It was not decent that the sonne should haue a beard, and the father none. Séeing also Iupiter with an ornament of gold, take it from him iesting thus: In Sommer this array is too heauy, in Winter too cold, héere I leaue one of Wollen, both warmer for the cold, and lighter for the heat. Hee comming also into the Temple, where certaine of the Gods with golden gifts stretched out their hands, tooke them away, saying:

ing: Who will be so mad, as refuse things so gentlie offered? Dost thou not sée Euphues, what smal account he made of their Gods? For at last, saying into his Country with a prosperous winde, he laughing said: Loe, sée you not my maisters how well the gods reward our sacrilege. I could rehearse infinite opinions of excellent men, who in this point hold on my side, but especially Pythagoras. And in my iudgement, if there be any God, it is the world wherein we liue, that is the onely God. What can we behold more noble then the world, more fayre, more beautifull, more glorious? What more maiesticall to the sight, or more constant in substance? But this by the way Euphues, I haue greater and more forcible arguments to confirme mine opinion, and to confute the errour of those, that imagine that there is a God, but first I would gladly heare thée shape an aunswer to that which I haue said: for well I know, that thou art onely one of those which beléeue that there is a God, but of them also which are so precise in honoring him, that they be scarce wise in helping themselues.

Euphues. If my hope Atheos were not better to conuert thée, then my hap was héere to conferre with thée, my heart would breake with griefe, which beginneth freshly to bléed for sorrow: Thou hast stroken me into such a shiuering and cold terrour, at the rehearsing of this thy monstrous opinion, that I looke euery minute when the ground should open to swallow thée vp, and that God which thou knowest not, should with thunder from heauen strike thée to hell.

Was there euer Barbarian so senceles, euer miscreant so barbarous, that did not acknowledge a liuing and euerlasting Iehouah? I cannot but tremble at the remembrance of his Maiesty, and dost thou make a mockery? O iniquity of times, O corruption of manners, O blasphemy against the Heauen. Thy Heathen man saith, yea that Tully whom thou thy selfe alleadgest, that there is no Nation so barbarous, no kind of people so sauage, in whom there resteth not this perswasion, that there is a God, and euen they that in other parts of their life séeme very little to differ from brute Beasts, doe continually

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kéepe a certaine séede of Religion: so throughly hath this common principle possessed all mens minds, and so fast it sticketh to all mens bowels. Yea, Idolatry it selfe is a sufficient proofe of this perswasion: for we sée how willingly man abaseth himselfe to honour other creatures, to doe homage to stocks, and to goe on pilgrimage to images. If therefore man, rather then he will haue no God, doe worship stone, how much more art thou duller then a Stone, which goest against the opinion of all men?

Plato, a Phillopher, would often say, there is one whom we may call God omnipotent, glorious, immortall, vnto whose similitude, we that créepe héere on earth, haue our soules framed: What can be said more of a Heathen, yea, what more of a Christian?

Aristotle when he could not finde out by the secrecy of Nature, the cause of the ebbing and flowing of the Sea, cried with a lond voyce, O thing of things, haue mercy vpon me.

Cleanthes alleadged foure causes which might induce man to acknowledge a God: the first, by the foresée'ing of things to come: the second, by infinite commodities which we dayly reape, as by the temperature of the Ayre, the fatnesse of the Earth, the fruitfulnesse of Trées, Plants and Hearbes, the abundance of all things that may either serue for the necessity of many, or the superfluity of a few: the third, by the terror that the mind of man is strooken into, by the lightnings, thunderings, tempests, hayles, snowe, earthquake, pestilence: by the strange and terrible sights which cause vs to tremble, as the raining of blood, the firie impressions in the Element, the ouer-flowing of floods in the earth, the prodigious shapes and vnnaturall formes of men, of beasts, of birds, of fishes, of all creatures, the appearing of blazing comets, which euer prognosticate some strange mutation: the sight of two Sunnes, which happened in the Consulship of Tuditanus and Aquilius: with these things mortall men being affrighted, are inforced to acknowledge an immortall and omnipotent god. The fourth by the equallity of mouing in the heauen, the course of the Sun,

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the order of the starres, the beautifulnesse of the Element, the sight whereof might sufficiently induce vs to beléeue they proceéd not by chaunce, by nature or destiny, but by the eternall and diuine purpose of some omnipotent Deity. Hereof it came, that when the Philosophers could giue no reason by Nature, they would say, there is one aboue Nature, another would call him the first mouer, another the ayder of Nature, and so forth.

But why goe I about in a thing so manifest, to vse proues so manifold? If thou deny the truth, who can proue it? if thou deny that black is black, who can by reason reproue thée, when thou opposest thy selfe against reason? thou knowest that manifest truths are not to be proued, but beléeued, and that he that denieth the principles of any Art, is not to be confuted by arguments, but to be left to his owne folly. But I haue a better opinion of thée, and therefore I meane not to trifle with Philosophy, but to trie this by the touchstone of Scriptures.

We reade in the second of Exodus, that when Moses desired of God to know what he should name him to the Children of Israel: he answered, thou shalt say, I am that I am. Againe, I am that I am. Againe, He that is, hath sent mée vnto you. The Lord euen your God, he is God in the heauen aboue, and in the earth beneath. I am the first, and the last I am: I am the Lord, and there is no other besides me. Againe, I am the Lord, and there is none other I haue created the light and made darkenes, making peace and framing euill. If thou desire to vnderstand what God is, thou shalt heare. He is euen a consuming fire, the God of reuenge, the God of iudgement, the liuing God, the searcher of the reines, he that made all things of nothing, Alpha and Omega, the beginning, and yet without beginning: the end, and yet euerlasting. One at whose breath the Mountaines shall shake, whose seat is the lofty Cherubins, whose foote-stoole is the earth. Inuisible, yet séeing all things, a iealous God, a louing God, miraculous in all points, in no part monstrous. Besides this, thou shalt well vnderstand, that he is such a God, as will punish him whatsoeuer he be, that blasphemeth his name, for holy is the Lord. It is written, bring

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out the blasphemer without the Tents, & let all those that heard him, lay their hands vpon his head, and let all the people stone him. He that blasphemeth ỹ name of the Lord shal die the death. Such a iealous god, that whosoeuer committeth idolatry with strange Gods, he will strike with terrible plagues. Turne not to idols, neither make Gods with hands, I am the Lord your God, Thou shalt make no image, which the Lord thy God abhorreth. Thou shalt haue no new god, neither worship any strange Idoll, for all the Gods of the Gentiles are deuils. Wy sonnes kéepe your selues from images, the worshipping of idols is the cause of all euill, the beginning and the end. Curled be that man that ingraueth any images, it is an abhomination before the Lord. They shalbe confounded that worship grauen Images, or glory in Idols. I will not giue my glory to another, nor my prayse to grauen Images.

If all these testimonies of the Scriptures cannot make thée to acknowledge a liuing God, hearken what they say of such as be altogether incredulous. Euery vnbeléeuer shall die in his incredulity. Woe be to those that be lose in heart, they beléeue there is no God, and therefore they shal not be protected of him, the wrath of the Lord shall kindle against an vnbeléeuing nation. If yea beléeue not, yea shall not indure. He that beléeueth, shall not be damned. He that beléeueth not, is iudged already. The proportion of the vnbeléeuers, shalbe in the Lake that burneth with fire and brimstone, which is the second death.

If thou feelein thy selfe Atheos, any sparks of grace, pray vnto the Lord that he will cause it to flame, if thou haue no féeling of faith, yet pray, and the Lord will giue abounndance: For as he is a terrible GOD, whose voice is like the rushing of many waters, so he is a mercifull GOD, whose words are as soft as Oyle. Though he breath fire out of his nosethrils against sinners, yet is he milde to those that aske forgiuenesse, But if thou be obstinate, that séeing, thou wilt not sée, and knowing thou wilt not acknowledge, then shall thy heart be harned with Pharao, and grace shall be taken away from thée with Saule.

Thus

Thus saith the Lord, who so beléeueth shall not perish, heauen and earth shall passe, but the word of the Lord shall indure for euer.

Submit thy selfe before the throne of his maiesty, and his mercy shall saue thée: Honour the Lord and it shall be well with thée. Besides him feare no strange God. Honour the Lord with all thy soule Offer vnto God the sacrifice of praise. Be not like the Hypocrites, which honour god with their lips, but be farre from him with their hearts, neither like the foole, that saith in his heart there is no God.

But if thou wilt still perseuere in thine obstinacy, thine end shall be worse then thy beginning, the Lord, yea thy Sauiour, shall come to be thy iudge, when thou shalt behold him come in glory with Millions of Angells, and Archangells, when thou shalt sée him appeare in thunderings and lightnings, and flashings of fire, when the mountaines shall melt, and the Heauens be wrapped vp like a scrowle, when all the earth shal tremble, with what face wilt thou behold his glory, that denyest his God-head?

How canst thou abide his presence, that beléeuest not his essence? What hope canst thou haue to be saued, which diddest neuer acknowledge any to be thy Sauiour? Then shall it bee said vnto thée and to all those of thy sect, (vnlesse you repent,) De part all yée workers of iniquity, there shall bee wéeping and gnashing of téeth. When you shall sée Abraham, Isac and Iacob and all the Prophets in the Kingdome of God, and yée to be thrust out: you shall conceiue heat, and bring forth wood, your owne consciences shall consume you like fire.

Héere dost thou sée Atheos, the threatnings against vnbeléeuers, and the punishment prepared for miscreants. What better and sounder proofe canst thou haue that there is a God, then thine owne conscience which is vnto thée a thousand witnesses? Consider with thy selfe that thy soule is immortall, made to the image of the Almighty God: be not curious to enquire of God, but carefull to beléeue; neither be thou desperate if thou sée thy sinnes abound, but faithfull to obtaine mercy, for

the Lord will saue thée, because it is his pleasure: search therefore the scriptures, they testifie of him.

Atheos. Truely Euphues you haue said somewhat, but you goe about contrary to the custome of schooles, which me thinkes you should diligently obserue, being a professed Philosopher: For when I demand by what reason men are induced to acknowledge a God, you confirme it by course of Scripture; as who should say, there was a relation betweene God and the Scripture, because as the old Fathers define, without Scripture there were no God, no Scripture without a God. Whosoeuer therefore denieth a Godhead, denieth also the Scriptures which testifie of him. This is in my opinion absurdum per absurdius, to proue one absurdity by another: If thou canst as substantially by reason proue the authority of scriptures to be true, as thou hast proued by Scriptures there is a God, then will I willingly with thée both beléeue the Scriptures, and worship thy God. I haue heard that Antiochus commanded all the copies of the Testament to be burnt, from whence therefore haue we these new bookes, I thinke thou wilt not say by Reuelation, therefore goe forward.

Euphues. I haue read of the milk of a Tigresse, that the more salt there is throwne into it, the fresher it is; and it may be that either thou hast eaten of that milke, or that thou art the whelpe of that Monster, for the more reasons that are beaten into thy head the more vnreasonable thou séemest to be, the greater my authorities serue, the lesser is thy beliefe. As touching the authority of Scriptures, although there be many arguments which do proue, yea, and enforce the wicked to confesse that the Scriptures came from God, yet by no other meane then by the secret testimony of the holy Ghost our harts are truely perswaded, that it is God which speaketh in the law, in the Prophets, in the Gospel, the orderly disposition of the wisdome of God, the doctrine sauoring nothing of earthlines, the goodly agréement of all parts among themselues, and especially the baseneſſe of contemptible words, vttering the high misteries of the heauenly kingdome, are second helps to establish the Scripture.

Moreouer

Moreouer, the antiquty of the Scripture, whereas the Bookes of other Religions are later then the Bookes of Moſes, which yet doth not himſelfe inuent a new God, but ſetteth forth to the Iſralites the God of their Fathers. Whereas Moſes doth not hide the ſhame of Leuy his Father, nor the murmuring of Aaron his brother, and of Mary his ſiſter, nor doth aduance his owne children: the ſame are arguments, that in his Booke is nothing fained by man. Alſo the miracles that hapned, aſwell at the publiſhing of the Law, as in all the reſt of the time, are infallible proofes that the ſcriptures proceéded from the mouth of God: Alſo, whereas Moſes ſpeaking in the perſon of Iacob, aſſigneth gouernment to the Tribe of Iuda; and where hee telleth before of the calling of the Gentiles, whereof the one came to paſſe foure hundreth yeares after, the other almoſt two thouſand yeares: theſe are arguments, that it is God himſelfe that ſpeaketh in the Bookes of Moſes.

Whereas Eſay telleth before of the captiuity of the Iewes, and their reſtoring by Cyrus (which was borne an hundreth yeares after the death of Eſay) and whereas Ieremy before the people were led away, appointed their exile to continue threéſcore and ten yeares. Whereas Ieremy & Ezechiell, being in far diſtant places the one from the other, doe agrée in all their ſayings. Where Daniell telleth of things to come fiue hundreth yeares after. Theſe are moſt certaine proofes to eſtabliſh the authority of the bookes of the Prophets. The ſimplicity of the ſpéech of the firſt threé Euangeliſts, containing heauenly miſteries, the praiſe of Iohn, thundring from on high with waighty ſentences, the heauenly Maieſty ſhining in the writings of Peter and Paul, the ſuddaine calling of Mathew from the receit of cuſtome, the calling of Peter and Iohn from the Fiſhers boats to the preaching of the Goſpell, the conuerſion and calling of Paul being an enemy, to the Apoſtleſhip, are ſignes of the holy Ghoſt ſpeaking in them. The conſent of ſo many ages of ſundry Nations, and of ſo diuers minds, in embracing the ſcriptures, and the rare Godlineſſe of ſome, ought to eſtabliſh the authority thereof amongſt vs. Alſo the blood of ſo

many Martyrs, which for the confession thereof haue suffered death with a constant and sober zeale, are vndoubted testimonies of the truth and authority of the Scriptures.

The miracles that Moses recounted, are sufficient to perswade vs, that God, yea, the God of hoasts set down the Scriptures. For this that he was carried in a cloud vp into the mountaine: that there euen vnto the fortith day he continued, without the company of men. That in the very publishing of the Lawe, his face did shine as it were beset with the Sun-beames, that lightenings flashed round about, that thunder and noyses were each where heard in the ayre, that a Trumpet sounded, being not sounded with any mouth of man. That the entry of the Tabernacle by a cloud set betweene, was kept from the sight of the people, that his authority was so miraculously reuenged with the horrible destruction of Corah, Dathan and Abiron, and all that wicked faction, that the Rocke stroken with a rod, did by and by poure forth a Riuer, that at his prayer it rained Manna from Heauen. Did not God herein commend him from heauen as an vndoubted Prophet?

Now as touching the tirranny of Antiochus, which commanded all the Bookes to be burned: herein Gods singular prouidence is seene which hath alwayes kept his worde, both from the mighty that they should not extinguish the same, and from the malicious, that they could neuer diminish it. There were diuers coppies which God of his great goodnesse had kept from the bloody proclamation of Antiochus, and by and by followed the translating of them into Greeke, that they might be published vnto the whole world. The Hebrew tongue lay not onely vnesteemed but almost vnknowne, and surely, had it not been Gods will to haue his religion prouided for, it had altogether perished.

Thou seest Atheos, how the Scriptures come from the mouth of God, and are written by the finger of the holy Ghost in the consciences of the faithfull. But if thou be so curious to aske other questions, or so quarrellous to striue against the truth, I must answere thee, as an olde Father answered a

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young fole, which néeds would knowe what God did be-fore hee made Heauen; to whom hee said Hell, for such curious inquisitors of Gods secrets, whose wisdome is not to be com-prehended: for who is hee that can measure the winde, or wey the fire, or attaine vnto the vnsearchable indgments of the Lord? Besides this, where the holy Ghost hath ceased to set downe, there ought we to cease to enquire, séeing we haue the sufficiency of our saluation contained in the holy Scripture. It were an absurdity in Schooles, if one béeng vrged with a place of Aristotle, could find no other shift to avoyd a blancke, then in doubting whether Aristotle spake such words or no. Shall it then be tollerable to deny the Scriptures, hauing no other co-lour to avoyd an inconuenience, but by doubting whether they procéed from the holy Ghost? but that such doubts arise among many in our age, the reason is their little faith, not the sufficient prowfe of the same.

Thou mayest as well demaund, how I prowe white to be white, or blacke blacke, and why it should be called white ra-ther then gréene. Such grosse questions are to bee answered with slender reasons, and such idle heads should be scoffed with addle answers. He that hath no motion of God in his minde, no féeling of the spirit, no taste of heauenly things, no remorse of conscience, no sparke of zeale; is rather to be confounded by tor-ments then reasons, for it is an euident and an infallible signe, that the holy Ghost hath not sealed his conscience, whereby he might cry Abba Father. I could alleadge Scripture to prowe that the godly should refraine from the company of the wicked, which although thou wilt not beléeue, yet will it condemne thee. S. Paule saith, I desire you brethren, that you abstaine from the company of those that walke inordinately. Againe, My Sonne, if sinners shall flatter thée, giue no eare vnto them, flye from the euill and euill shall flye from thée.

And surely were it not to confute thy detestable Heresie, and bring thée, if it might bée, to some taste of the holy Ghost, I would abandon al place of thy abode, for I think the ground ac-cursed whereon thou standest. Thy opinions are so monstrous,

that I cannot tell whether thou wilt cast a doubt, also whether thou haue a soule or no: which if thou doe, I meane not to waste winde in proouing that which thine infidelity will not permit thée to beléeue; for if thou hast as yet felt no taste of the Spirit working in thée, then sure I am, that to proue the immortality of the soule were bootlesse: if thou haue a secret féeling, then it were néedlesse. And God grant thée that glowing and sting in conscience, that thy soule may witnes to thy selfe that there is a liuing God, and thy hart shed drops of blood as a token of repentance, in that thou hast denied that God, and so I commit thée to God, and that which I cannot doe with my perswasion, I will not leaue to attempt with my prayer.

Atheos. May stay a while good Euphues, and leaue not him perplexed with feare, whom thou mayest make perfect by faith: for now I am brought into such a double and doubtfull distresse, that I know not how to turne: if I beléeke not the Scriptures, then shall I be damned for vnbeléefe: if I beléeue them, then shall I be confounded for my wicked life. I know the whole course of the Bible; which if I should beléeue, then must I also beléeue that I am an abiect. For thus saith Heli to his sonnes: If man sinne against man, God can forgiue it, if against God, who shall intreat for him. He that sinneth is of the Diuell, the reward of sin is death, thou shalt not suffer the wicked to liue: take all the Princes of the people, and hang them against the Sunne on Gibbets, that my anger may be turned from Israel: these sayings of holy Scripture cause me to tremble and shake in euery sinew.

Againe, this saith the holy Bible; Now shall the scourge fall vpon thée, for thou hast sinned: behold I am a curse before you to day, if you shall not harken vnto the commandements of the Lord, all they that haue forsaken the Lord shall be confounded. Furthermore, where threats are poured out against sinners, my heart bleedeth in my belly to remember them.

I will come vnto you in iudgement, saith the Lord, and I will be a swift and seuere witnesse: offenders, adulterers, and those that haue committed periury, and retained the duties of

hirelings,

hirelings, oppressed the widdowes, misused the stranger, and those that haue not feared me the Lord of Hoasts, Out of my mouth shall come a two-edged sword.

Behold, I come quickly, and bring my reward with mee, which is, to yéld to euery one according to his deserts.

Great is the day of the Lord, and terrible, and who is he that can abide it? What shall I then doo, when as the Lord shall arise to iudge, and when he shall demand, what shall I aunswer? Besides this, the names that in holy Scriptures are attributed to God, bring a terrour to my guilty conscience. Hee is said to be a terrible God, a God of reuenge, whose voyce is like the thunder, whose breath maketh all the corners of the earth to shake and tremble.

These things Euphues testifie vnto my conscence, that if there be a God, he is the God of the righteous, and one that wil confound the wicked. Whither therefore shall I goe, or who may auoyd the day of vengeance to come? If I goe to heauen, that is his seat: if into the earth, that is his foote-stole: if into the depth, there is he also.

Who can shroude himselfe from the face of the Lord, or where can one hide him that the Lord may not finde him? His words are like fire, and the people like dry wood, and shall be consumed.

Euphues. Although I cannot but reioyce to heare thée acknowledge a God, yet must I néeds lament to sée thée so much distrust him. The Diuell that roaring Lyon, séeing his prey to be taken out of his iawes, alledgeth all Scriptures that may condemne the sinner, leauing all out that should comfort the sorrowfull. Much like vnto the deceitfull Phisition, which recounteth all things that may endamage the Patient, neuer telling any thing that may recure him.

Let not thy conscience be agréued, but with a penitent hart renounce all thy former iniquities, and thou shalt receiue eternall life. Assure thy selfe, that as God is a Lord, so he is a Father, as Christ is a Iudge, so he is a Sauior: as there is a Law, so there is a Gospell: though God haue leaden hands, which

when they strike pay home, yet hath he leaden féete, which are as slow to ouertake a sinner. Heare therefore the great comfort flowing in euery leafe and line of the Scripture, if thou be penitent.

I my selfe am euen he, which doth blot out thy transgressions, and that for mine owne sake, and I will not be mindfull of thy sinnes. Behold the Lords hand is not shortned that it cannot saue, neither his eare heauy, that it cannot heare. If your sinnes were as Crimson, they shall be made whiter then snow. and though they were redde as Scarlet, they shall be made like white wooll: If we confesse our offences, he is faithfull and iust; so that he will forgiue vs our sinnes. God hath not appointed vs vnto wrath, but vnto saluation, by the meanes of our Lord Iesus Christ: the earth is filled with the mercy of the Lord. It is not the will of your Father which is the Heauen, that any one of these little ones should perish. God is rich in mercy, I will not the death of a sinner, saith the Lord God, returne and liue. The Sonne of man came not to destroy, but to saue. God hath mercy vpon all, because he can doe all. God is mercifull, long suffering, and of much mercy. If the wicked man shall repent of his wickednes which he hath committed, and kéepe my commandements, doing iustice and iudgement, hee shall liue the life, and shall not die. If I shall say vnto the sinner, thou shalt die the death, yet if he repent and doe iustice, he shall not die.

Call to thy minde the great goodnesse of God in creating thee, his singular loue in giuing his Sonne for thée. So God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beléeueth in him might not perish, but haue euerlasting life. God hath not sent his Sonne to iudge the world, but that the world might be saued by him. Can the Mother, saith the Prophet, forget the child of her wombe: and though she be so vnnaturall, yet will I not be vnmindfull of thée. There shall be more ioy in heauen for the repentance of one sinner, then for ninety and nine iust persons. I came not (saith Christ) to call the righteous, but sinners to repentance. If any man sinne,

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we haue an aduocate with the Father Jesus Christ the righteous, he is the propitiation for our sinnes, and not for our sinnes onely, but for the sinnes of the whole world. I write vnto you little children, because your sinnes bee forgiuen, for his name sake. Doth not Christ say, that whatsoeuer wee shall aske the Father in his name, we shall obtaine? Doth not GOD say: This is my beloued Sonne in whome I am well pleased, here him?

I haue read of Themistocles, which hauing offended Phillip the King of Macedonia, and coulde no way appease his anger, meeting his yong Sonne Alexander, toke him in his armes & met Phillip in the face: Phillip seeing the smiling countenance of the child, was well pleased with Themistocles: Euen so, if through thy manifould sins and hainous offences, thou prouoke the heauie displeasure of thy God, insomuch as thou shalt tremble for horrour, take his onely begotten and welbeloued Sonne Jesus in thine armes, and then he neyther can or will be angrie with thee. If thou haue denied thy God, yet if thou goe out with Peter & weepe bitterly, God will not deny thee. Though with the prodigall Sonne thou wallowest in thine owne wilfulnesse, yet if thou returne againe sorowfull, thou shalt be receaued. If thou be a greeuous offender, yet if thou come vnto Christ with the woman in Luke, and wash his feet with thy teares, thou shalt obtaine remission.

Consider with thy selfe the great loue of Christ, and the bitter torments that he indured for thy sake, which was enforced through the horrour of death, to crie with a loude voice, Eloi, Eloi, lamasabacthani, My God my God, why hast thou forsaken me, and with a groaning spirit to saie, my soule is heauie vnto the death. tarry heere and watch: and againe, Father, if it bee possible let this cup passe from mee. Remember howe hee was crowned with thornes, crucified with thaeues, scourged and banged for thy saluation, how he sweat water and blod for thy remission, how he endured euen the torments of the damned spirits for thy redemption, how he ouercame death, that thou shouldest not die, how hee conquered the diuel that thou mightest

test not be damned. When thou shalt record what he hath done to purchase thy fredome, how canst thou dread bondage? When thou shalt behold the agonies and anguish of minde that he suffered for thy sake, how canst thou doubt of a release of thy soule? When thy Sauiour shall bee thy Iudge, why shouldest thou tremble to heare of iudgement, when thou hast a continuall Mediatour with God the father, how canst thou distrust of his fauour?

Turne therefore vnto Christ with a willing heart, and a wailing minde for thy offences, who hath promised, that at what time soeuer a sinner repenteth him of his sinnes, he shall be forgiuen: who calleth all those that are heauy laden, that they might be refreshed: who is the dore to them that knock, the way to them that seeke the truth, the rock, the corner stone, the fulnes of time, it is he that can and will powre Oyle into thy wounds. Who absolued Mary Magdalen from her sinnes, but Christ? Who forgaue the theefe his robbery & manslaughter, but Christ? Who made Mathew the Publican and tole-gatherer, an Apostle and Preacher, but Christ? Who is that good Shepheard, that fetched home the stray sheepe so louingly vppon his shoulders, but Christ? Who receiued home the lost Sonne, was it not Christ? Who made of Saul a persecutor, Paul an Apostle, was it not Christ? I passe ouer diuers other Historyes both of the old and new Testament, which do abundantly declare what great comfort the faithfull penitent sinners haue alwayes had in hearing the comfortable promises of Gods mercy. Canst thou then Atheos, distrust thy Christ, who reioyceth at thy repentance? Assure thy selfe, that through his passion and bloodshedding, Death hath lost his sting, the Diuel his victory, & that the gates of hell shall not preuaile against thee. Let not therfore that blood of Christ be shed in vaine, by thine obstinate and hard heart. Let this perswasion rest in thee that thou shalt receiue absolution freely, and then shalt thou feele thy soule euen as it were to hunger and thirst after righteousnes.

Atheos. Well Euphues, seeing the holy Ghost hath made thee a meane to make me a man (for before the tast of the Ghospel I

was

was worse then a beast) I hope the same spirit will also lighten my conscience with his word, and confirme it to the end in constancy, that I may not onely confesse my Christ faithfully, but also preach him freely, that I may not onely be a Minister of his word, but also a Martyr for it, if it be his pleasure.

O Euphues, how much am I bound to the goodnesse of Almighty GOD, which hath made me of an Infidell a beléeuer, of a cast-away a Christian, of a heathenly Pagan, a heauenly Protestant. O how comfortable is the féeling and taste of grace, how ioyfull are the glad tidings of the Ghospel, the faithfull promises of saluation, the frée redemption of the soule. I will endeauour by all meanes to confute those damnable, I know not by what name to tearme them, but blasphemers I am sure, which if they be no more, certainely they can be no lesse. I sée now the oddes betweene light and darknesse, faith and frowardnesse, Christ and Beliall. Be thou Euphues a witnesse of my faith, seeing thou hast béene the instrument of my beléefe, and I will pray that I shew it in my life: as for thée I account my selfe so much in thy debt, as I shall neuer bee able with the losse of my life to render thée thy due: but God which rewardeth the zeale of all men, will I hope blesse thée, and I will pray for thée.

Enphues. O Acheos, little is the debt thou owest me, but great is the comfort I haue receiued by thée. Giue the praise to God whose goodnesse hath made thée a member of the mistical body of Christ, and not onely a brother with his sonne, but also a coheritor with thy Sauiour.

There is no heart so hard, no heathen so obstinate, no miscreant or Infidel so impious, that by grace is not made as supple as Oyle, as tractable as a sheepe, as faithfull as any.

The Adamant though it be so hard that nothing can bruise it, yet if the warme bloud of a Goat be poured vpon it, it bursteth: Euen so although the heart of the Athiest and vnbeleeuer bee so hard that neither reward nor reuenge can mollifie it, so stout, that no perswasion can breake it: yet if the grace of God purchased by the blood of Christ doe but once touch it, it renteth in sunder.

sunder, and is enforced to acknowledge an omnipotent and euerlasting Iehouah. Let vs therefore both (Atheos I will not now call thée, but Theophilus) fly vnto that Christ which hath through his mercy, not our merits, purchased for vs the inheritance of euerlasting life.

Certaine Letters writ by Euphues to his friends.

Euphues to Philautus.

IF the course of youth had any respect to the staffe of age, or the liuing man any regard to the dying mould, we would with greater care, when wee were young, shunne those things which should grieue vs when wee bee olde: and with more seuerity direct the sequell of our life for feare of present death. But such is either the vnhappinesse of mans condition, or the vntowardnes of his crooked nature, or the wilfulnesse of his minde, or the blindnes of his heart, that in youth he surfetteth with delights, preuenting his age: or if he liue, continues in dotage, forgetting death. It is a world to see, how in our flourishing time when we best may, we be worst willing to thriue: and how in the vading of our dayes, when we most should, we haue least desire to remember our end.

Thou wilt muse Philautus to heare Ephues preach, who of late had more minde to serue his Lady, then to worship his lord. Ah Philautus thou art now a Courtier in Italy, I a Scholler in Athens: and as hard it is for thée to follow good counsaile, as for me to enforce thée, séeing in thée there is little wil to amend, and in me lesse authority to command, yet will I exhort thée as a friend, I would I might compell thée as a father. But I haue heard that it is peculiar to an Italian to stand in his owne conceite, and to a Courtier neuer to be controld, which causeth

me

me to feare that in thée, which I lament in others. That is that either thou séeme too wise in thine owne opinion, thinking scorne to be taught, or too wild in thy attempts, in reiecting admonishment. The one proceedeth of selfe-loue, and so thy name importeth: the other of meere follie, and that thy nature sheweth: thou lookest I should craue pardon for speaking so boldlie. No Pailautus, I meane not to flatter thee, for then I should incurre the suspition of fraud. Neither am I determined to fall out with thée, for then might the wise conuince me of follie. But thou art in great credit in the Court, and what then shall thy credit with the Emperour abate my courage to my God? Or thy haughtie lookes quench my kindled loue? Or thy gallant shew allake my good will? Hath the Courtier any prerogatiue about the Clowne, why he should not be reprehended; Doth his high calling not onely giue him a commission to sinne, but remission also if he offend? Doth his preheminence in the Court, warrant him to oppresse the poore by might, or acquite him of punishment? No Philautus. By how much more thou excellest other in honors, by so much the more thou oughtest to excéde them in honestie: and the higher thy calling is, the better ought thy conscience to bee: and as farre it séemeth a Gentleman to be from pride, as he is from pouerty: and as neere to gentlenes in condition, as he is in blood: But I will descende with thee to particulars.

It is heere reported for a truth, that Philatus. hath giuen ouer himselfe to all deliciousnes, desiring rather to bee dandled in the laps of Ladies, then busied in the study of good Letters: And I would this were all, which is to much, or the rest a lye, which is to monstrous. It is now in euery mans mouth, that thou, yea, thou Philautus, art so voide of curtesie, that thou hast almost forgotten common sence and humanitie, hauing neither care of Religion (a thing too common in a Courtier) neither regard of honesty or any vertuous behauiour. O Philautus, doest thou liue as thou shouldest neuer die, and laugh as thou shouldest neuer mourne? art thou so simple that thou doest not knowe from whence thou camest, or so sinfull, that thou carest not

whether

whither thou goest: what is in thée that should make thée so secure, or what can there be in any that may cause him to glory? Milo that great Wrastler began to wéepe when hee saw his armes brawne fallen and weake, saying: Strength, strength, is but vaine: Helen in her new glasse, vewing her olde face, with smiling countenance, cryed: Beautye where is thy blaze.

Crœsus with all his wealth, Aristotle with all his wit, all men with all their wisedome, haue and shall perish and turne to dust. But thou delightest to haue the new fashion, the Spanish Felt, the French Ruffe, the crew of Ruffians, all thine attire mishapen to make thee a Monster, and all thy time misspent to shew thée vnhappy: What should I goe about to descipher thy life, séeing thy beginning sheweth the end to bee naught? Art not thou one of those Philautus, which séekest to winne credit with thy superiours by flatteries, and wring out wealth from thy inferiours by force, and vndermine thy equals by fraude? Dost thou not make the Court, not onely a couer to defend thy selfe from wrong: but a colour also to commit iniurie? Art not thou one of those, that hauing gotten on their néeue the Cognizance of a Courtier, hast shaken from thy skirts the regard of courtesie? I cannot but lament (I would I might remedie) the great abuses that raigne in the eyes of the Emperour. I feare mée the Poet saith too truely, Exeat aula qui vult esse pius, virtus et summa potestas non coeunt. Is not piety turned all to pollicie, fayth to foresight, iustice to rigour? doth not he best thriue that worst deserueth, & he rule all the country that hath no conscience? Doth not the Emperours Court grow to this insolent blindnes, that all that sée not their folly they account fooles: all that speake against it, precise? laughing at the simplicity of the one, and threatning the boldnesse of the other. Philautus if thou wouldest with due consideration way, how farre a courtiers life is from a sounde beléefe, thou wouldest either frame thy selfe to a new trade, or else amend thine old manners: yea, thou wouldest with Crates leaue all thy possessions, take thy bookes, and trudge to Athens

and

and with Anaxagoras, dispise wealth, to attaine wisedome: if thou hadest as great respect to die well, as thou hast care to liue wantonly, thou shouldest with Socrates seek how thou mightest yéeld to death, rather then with Aristippus search how to prolong thy life.

Doest thou not know that where the trée falleth, there it lieth? and euery ones death-day, is his doomes day? That the whole course of life is but a meditation of death, a pilgrimage, a warfare? Hast thou not read, or dost thou not regard what is written, that we shall all bee cited before the Tribunall seate of God, to render a strait account of our stewardship? If then the reward be to be measured by the merites, what boote canst thou séeke for but eternall paine, which héere liuest in continuall pleasure? So shouldest thou liue as thou maist die, and then shalt thou dye to liue.

Wert thou as strong as Sampson, as wise as Salomon, as holy as Dauid, as faithfull as Abraham, as zealous as Moses as good as any that euer liued, yet shalt thou die as they haue done, but not rise againe to life with them, vnlesse thou liue as they did.

But thou wilt say, that no man ought to iudge thy conscience but thy selfe, séeing thou knowest it better then any. O Philautus, if thou search thy selfe and find not sin, then is thy case almost cureless. The patient, if Physitions are to bee credited, and common experience estéemed, is the néerest death when hee thinketh himselfe past his disease, and the lesse griefe he féeleth, the greater fits he endureth: the wound that is not searched because it a little smarteth, is fullest of dead flesh, and the sooner it skinneth the sooner it festreth,

It is said, that Thunder bruiseth the tree, but breaketh not the Barke, and peirceth the blade, and neuer hurteth the Scabbard: euen so doth sinne wound the heart, but neuer hurt eyes. and infect the soule, though outwardly it nothing afflict the body.

Descend therefore into thine owne conscience, confesse thy sinnes, reforme thy manners, contemne the world, embrace

Christs

Christ, leaue the Court, follow thy study, prefer holines before honour, honesty before promotion, Religion and vprightnes of life, before the ouerlashing desires of the flesh: remember the Bée, which out of the driest and bitterest Time, sucketh moist and swéet Honey. And if thou canst, out of the Court, a place of more pomp then piety sucke out the true iuice of perfection: but if thou sée in thy selfe a will rather to goe forward, if the glistering face of faire Ladies, or the glittring shew of lusty gallants, or courtly fare, or any delicate thing, séeme to entice thée to farther lewdnes, come from the Court to Athens; and so in shunning the causes of euill, thou shalt soone escape the effect of thy mis-fortune: the more those things please thee, the more thou displeasest God, and the greater pride thou takest in sinne, the greater paine thou heapest to thy soule. Examine thine owne conscience, and sée whether thou hast done as is required: if thou haue, thanke the Lord, and pray for increase of grace: if not, desire God to giue thée a willing mind to attaine faith and constancy to continue to the end.

Euphues to Eubulus

I Salute thée in the Lord, &c. Although I was not so witty to follow thy graue aduise when I first knew thée, yet doe I not lacke grace to giue thee thankes since I tried thee. And if I were as able to perswade thee to patience, as thou wert desirous to exhort me to pietie, or as wise to comfort thee in thin age, as thou willing to instruct me in my youth, thou shouldest now with lesse greefe endure thy late losse, and with litle care lead thy aged life.

Thou wéepest for the death of thy Daughter, and I laugh at the follie of the Father, for greater vanitie is there in the minde of the mourner, then bitternesse in the death of the deceased. But she was amiable, but yet sinfull: but shee was young and might haue liued, but she was mortall and must haue died. I but her youth made thee often merrie I but thine age should once make thee wise: I but her gréene yeares were vnfit for death

death. I but thy hoarie hares should despise life. Knowest thou not Eubulus, that life is the gift of God, death is the due of Nature, as wee receaue the one as a benefit, so must wee abide the other of necessitie. Wise men haue founde that by learning, which olde men should know by experience, that in life there is nothing swéet, in death nothing sower. The Philosophers accounted it the chiefest felicitie neuer to bee borne: the second, soone to die. And what hath death in it so hard, that we should take it so heauily? Is it strange to sée that cut off, which by nature is made to be cut off? Or that melted, which is fitte to bee melted? Or that burnt, which is apt to be burnt? Or man to passe that is borne to perish? But thou grauntest that shee should haue dyed, and yet art thou sorrowfull because shee is dead.

Is the death the better, if it bee the longer? No truelie. For as neither he that singeth most or prayeth longest, or ruleth the stearne oftenest, but he that dooth it best, deserueth greatest praise: so he, not that hath most yeeres, but many vertues, nor hee that hath grayest hiraes, but greatest goodnesse, liueth longest. The chiefe beautie of life consisteth not in the numbering of many dayes, but in the vsing of vertuous doings. Amongst Plants, those be best esteemed, that in shortest time bring forth much fruite. Be not the fairest flowers gathered when they be freshest? The youngest Beasts killed for sacrifice, because they be finest? the measure of life is not length, but honestly, neither do we enter into life, to the end we should set downe the day of our death, but therefore do we liue that we may obey him that made vs, and be willing to die whensoeuer hee shall call vs.

But I will aske thée this question, whether thou waile the losse of thy daughter for thine owne sake, or for hers? if for thine owne sake, because thou didst hope in thine age to recouer comfort, then is thy loue to her but for thy commodity, and therein thou art but an vnkinde Father: if for hers, thou doost mistrust her saluation, and therein thou shewest thy vnconstant faith. Thou shouldst not weepe that shee hath runne

fall, but that thou hast done to slowe, neyther ought it to greeue thee that she is gon to her home with a few years, but that thou art to goe with many.

But why goe I about to vse a long processe to a little purpose? The bud is blasted as soone as the blowne Rose, the wind shaketh off the blossom as well as the fruit, Death neither spareth the golden locks nor the hoarie head.

I meane not to make a Treatise in the prayse of death, but to note the necessitie: neyther to write what ioyes they receue that die, but to shew what paines they indure that line. And thou which art euen in the wane of thy life, whome nature hath nourished so long, that now she beginneth to nod, mayst well knowe what griefes, what labours, what paines are in age and yet wouldest bee eyther young to indure manie, or elder to bide more. But thou thinkest it honourable to goe to the graue with a gray head, but I deeme it more glorious to be buried with an honest name. Age sayest thou, is the blessing of God, yet the messenger of death. Descend therefore into thine owne conscience, consider the goodnes that commeth by the end, and the badnes which was by the beginning. Take the death of thy daughter patiently, and looke for thine owne speedilie, so shalt thou performe both the office of an honest man, and the honor of an aged Father, and so farewell.

Euphues to Philautus touching the death of Lucilla.

I Haue receaued thy Letters, and thou hast deceiued mine expectation: for thou seemest to take more thought for the losse of an harlot, then the life of an honest woman. Thou writest that shee was shamefull in her trade, and shameless in her end. I beleeue thee: it is no marualle that shee which liuing practised sinne, should dying be voide of shame: neyther could there be any great hope of repentance at the houre of death, wher there was no regard of honest reputation in time of life.

Shee

shée was stricken suddainly being troubled with no sickneſſe. It may be, for it is commonly seene, that a sinfull life is rewarded with a sodaine death, and a swéet beginning, with a sower ende.

Thou addeſt moreouer, that she being in great credite with the States, died in great beggery in the Stréets. Certes it is an old saying: That who so lineth in the court, shal die in the straw, she hoped there by delights to gaine money, and by her deserts, purchased misery, they that séeke to climbe by privy sinne, shall fall with open shame, and they that couet to swim in vice, shall sinke in vanities to their owne perills.

Thou sayeſt, that for beauty she was the Hellen of Greece, and I durſt sweare, that for beaſtlineſſe shée might be the monſter of Italie. In my minde, greater is the shame to bee accounted an harlot, then the praiſe to bee eſtéemed amiable. But where thou art in the Court, there is more regard of beauty then of honeſty, and more are they lamented that die viciously, then they loued that liue vertuously: for thou gaueſt as it were a sigh, which all thy companions in the Court séeme by thée to sound also, that Lucilla being one of so great perfection in all parts of her body and so little piety in the soule, should be as it were snatched out of the iawes of so many young Gentlemen. Well Philautus, thou takeſt not so much care for the loſſe of her, as I grieue for thy lewdneſſe: neither canſt thou sorrow more to sée her dye suddainely, then I to heare thée liue shamefully.

If thou meanſt to kéepe me as a friend, shake off those vaine toyes and dalliance with women, beléeue me Philautus, I speak it with ſalt teares trickling downe my chéekes, the life thou lineſt in the Court, is no leſſe abhorred then the wicked death of Lucilla deteſted, and more art thou scorned for thy folly, then she hated for her filthineſſe.

The euill end of Lucilla, should moone thée to beginne a new life: I haue often warned thée to shun thy wonted trade, and if thou loue me as thou proteſteſt in thy Letters, then leaue all thy vices, and shew it in thy life. If thou meane not to

amend thy manners, I desire thée to write no more to me, for I will neither answere thée, nor reade them. The Jennet is as sone broken with a wand as with a spurre: a Gentleman as well allured with a word as with a sword.

Thou concludest in the end that Livia is sick: truly I am sorrie, for she is a maiden of no lesse comlinesse then modestie: and hard it is to iudge, whether shee deserues more prayse for her beauty with the amorous, or admiration for her honestie of the vertuous: if thou loue me, embrace her, for she is able both to satisfie thine eye for choyce, and instruct thy heart with learning. Commend me to her, and as I praise her to thée, so will I pray for her to God, that either she may haue patience to endure her trouble, or deliuerance to escape hir perrill.

Thou desirest me to send thée the Sermons which were preached of late in Athens, I haue fulfilled thy request: but I feare me thou wilt vse them as S. George doth his horse, who is euer on his backe, but neuer rideth: but if thou wert as willing to reade them, as I was to send them, or as ready to, follow them, as desirous to haue them, it shall not repent thée of thy labour, nor me of my cost. And thus farewell.

Euphues to Botonio to take his exile patiently.

IF I were as wise to giue thee counsaile, as I am willing to doe thee good, or as able to set thee at liberty, as desirous to haue thee free, thou shouldst neither want good aduice to guide thée, nor sufficient helpe to restore thée. Thou takest it heauily, that thou shouldest be accused without colour, and banished without cause: and I thinke thée happy to bée so well ridde of the Court, and be so voide of crime.

Thou sayest bannishment is bitter to the free borne, and I déeme it the better, if thou be without blame. There be many meates which are sower in the mouth, and sharpe in the mawe, but if thou mingle them with sweete sawces, they yeeld both a

pleasant

pleasant taſt, & wholsome nourishment. Diuers coulours offend the eyes, yet hauing greene among them, whet the sight. I speak this to this end, that though thy exile séeme grieuous to thée, yet guiding thy selfe with the rules of Philosophy, it shall be more tollerable: he that is colde, doth not couer himselfe with care, but with clothes: he that is washed in the raine, drieth himselfe by the fire, not by his fancy, and thou which art banished oughtest not with teares to bewaile thy hap, but in wisedome to heale thy hurt.

Nature hath giuen to man a Country no more then she hath house or lands, or liuings, Socrates would neither call himselfe an Athenian, neither a Grecian, but a Cittizen of the worlde. Plato would neuer account him banished, that had the Sunne, Ayre, water, and Earth, that he had before, where he felt the Winters blast and the Summers blaze, where the same Sun, and the same Moone shined: whereby he noted that euery place was a Country to a wise man, and all parts a Pallace to a quiet minde.

But thou art driuen out of Naples that is nothing. All the Athenians dwell not in Colliton, nor euery Corinthian in Grecia, nor all the Lacedemonians in Pitania. How can any part of the world be distant far from the other, when as the Mathemeticians set downe, that the earth is but a point being compared to the heauens?

Learne of the Bée: as well to gather honey of the weed as the flower, and out of farre Countries, to liue as well as in thine owne. Hée is to be laughed at, which thinketh the Moone better at Athens then at Corinth, or the honey of a Bée sweeter that is gathered in Hybla, then that which is made in Mantua. When it was cast in Diogenes téeth, that the Sinoponetes, had banished him Pontus, yea (said he) I them of Diogenes. I may say to thee, as Straconicus said to his guest, who demaunded what fault was punished with exile, and he answering, falsehood, why then said Straconicus, doest not thou practise deceit, to the end thou maist auoyde the mischiefes that flow in thy Countrey?

And surely, if conscience be the cause thou art banished the Court, I account thée wise in being so precise, that by the vsing of vertue thou mayst be exiled the place of vice. Better it is for thée to liue with honestie in the Countrie, then with honour in the Court, and greater will thy praise be in flying vanity, then thy pleasure in following traynes. Chose that place for thy Pallace which is most quiet, custome will make it thy Country, and an honest life will make it a pleasant liuing. Phillippe falling in the dust, and séeing the figure of his shape perfect in shew: Good God, said he, we desire the whole earth, and see how little serueth.

Zeno hearing that his only Barke wherein all his wealth was shipped, to haue perished, cried out: Thou hast done well Fortune to thrust me into my gowne againe to embrace Philosophy: Thou hast therfore in my mind great cause to reioyce, that God by punishment hath compelled thee to strictnesse of life, which by liberty might haue beene growne to lewdnesse. When thou hast not one place assigned thee therein to liue, but one forbidden thee, which thou maist leaue, then thou being denied but one, that excepted, thou maiest chose any. Moreouer, this dispute with thy selfe, I beare no office, whereby I should either for feare please the Noble, or for gaine oppresse the needy. I am no Arbiter in doubtfull cases, whereby I should either peruert iustice, or incurre displeasure. I am free from the broiles of the strong, and malice of the weake. I am out of the iniuries of the seditious, and haue escaped the threats of the ambitious. But as he that hauing a faire Orchard, seeing one tree blasted, recounteth the discommodity of that, and passeth ouer in silence the fruitfulnes of the other: So he that is banished, doth alwaies lament the losse of his house, and the shame of his exile, not reioicing at the liberty, quietnesse, and pleasure that he enioyeth by that sweet punishment.

The Kings of Persia were deemed happy, in that they passed their Winter in Babylon, in Media their Sommer, and the Spring in Susis. And certainely the exile in this may be as happy, as any King in Persia, for hee may at his leasure beginne his

owne pleasure, leade his Winter in Athens, his Sommer in Naples, his Spring in Argos. But if he haue any businesse in hand, he may study without trouble, sléepe without care, and wake at his will without controlement.

Aristotle must dine when it pleaseth Philip, Diogenes when it lusteth Diogenes: the Courtier supposeth when the king is satisfied, but Botonio may now eate when Botonio is an hungred. But thou sayst that banishment is shamefull. No truely, no more then pouerty to the content, or gray haires to the aged. It is the cause that maketh thée shame: if thou wert banished vpon choller, greater is thy credite in sustaning wrong, then thine enemies in committing iniury: and lesse shame it is to thée to be oppressed by might, then theirs that wrought it for malice: but thou art more afraid then hurt.

The Pine trée groweth as soone in Pharos as in Ida, the Nightingall singeth as swéete in the Dezarts as in the woods of Creet. The wise man liueth as well in a farre Country, as in his owne home. It is not the Nature of the place, but the disposition of the person that maketh the life pleasant. Séeing therefore Botonio, that all the Sea is apt for any fish, that it is a bad ground where no flower will grow, that to the wiseman all Lands are fertile as his owne inheritance, I desire thée to temper the sharpnesse of thy banishment with the swéetnesse of the cause, and to measure the cléerenes of thine owne conscience with the spight of thine enemies quarrell, so shalt thou reuenge thy malice with patience, and endure thy banishment with pleasure.

Euphues to a young Gentleman in Naples named Alcius, who leauing his ſtudy, followed all lightnes, and liued both ſhamefully and ſinfully, to the griefe of his friends, and diſcredite of the Vniuerſitie.

IF I ſhould talke in words of thoſe things, which I haue to conferre with thée in writings, certes thou wouldeſt blush for shame, and I weepe for ſorrow: neither could my tongue vtter that with modeſtye, neither could thine eares heare that without glowing, which mine eyes can hardly view without griefe. Ah Alcius. I cannot tell whether I ſhould lament in thée thy want of learning, or thy wanton liuing, in the one thou art inferiour to all men, in the other ſuperiour to all beaſts. Inſomuch as who ſeeth thy dull wit, and marketh thy froward will, may wel ſay that he neuer ſaw ſmack of learning in thy doings, nor ſparke of Religion in thy life. Thou onely vaunteſt of thy Gentry, truely thou waſt made a Gentleman, before thou knewest what honeſty meant, and no more haſt thou to boaſt of thy ſtocke, then he that being left rich by his father, dyeth a begger by his folly. Nobility began in thine Anceſtors, and ended in thée: and the generoſity that they gained by vertue, thou haſt blotted with vice.

If thou claime Gentry by pedigrée, practiſe gentleneſſe by thine honeſty, that as thou challengeſt to bee noble by bloud, thou maiſt alſo proue noble by knowledge: otherwiſe ſhalt thou hang like a blaſt among the faire bloſſomes, and like a ſtaine in a piece of white Lawne. The Roſe that is eaten with the canker is not gathered becauſe it groweth on that ſtalke that the ſwæt doth, neither was Helen made a Starre becauſe ſhe came of that Egge with Caſtor, nor thou a Gentleman in that thy Anceſtors were of nobility.

It

It is not the descent of birth, but the consent of conditions that maketh Gentlemen, neither great Manors, but good manners that expresse the true Image of dignity. There is Copper coine of the stampe that gould is, yet is it not currant: there commeth poyson of the fish as well as good oyle, yet is it not wholsome; and of man may proceed an euill childe, and yet no Gentleman. For as the Wine that runneth on the lées, is not therefore to be accounted neat, because it was drawne of the same pèce: or as the water that springeth from the Fountains head, and flowe h into the filthy channell, is not to be called clére because it came of the same stream: so neither is he that descendeth of noble parentage, if he differ from noble déeds, to be estéemed a Gentleman in that he issued from the loines of a noble Sire, for that he obscureth the Parents he came of, and discrediteth his owne estate.

There is no Gentleman in Athens but sorroweth to sée thy behauiour so far to disagrée from thy birth: for this say they all (which is the chiefest note of a Gentleman) that thou shouldest as well desire honesty in thy life, as honor by thy linage: that the nature should not swarue from thy name, that as thou by duty shouldest be regarded for thy progeny, so thou shouldest endeauour by deserts to be reuerenced for thy piety.

The pure Corall is chosen as well by his vertue, as his colour: a King is known better by his courage then his Crowne: a right Gentleman is sooner séene by the tryall of his vertue, then blazing of his armes.

But I let passe thy birth, wishing thee rather with Vlisses to shew it in workes, then with Aiax to boast of it with words: thy stock shall not be lesse, but thy modesty the greater. Thou liuest in Athens, as the Wasp doth among the Bées, rather to sting then to gather Hony, and thou dealest with most of thy acquaintance, as the Dogge doth in the Manger, who neither suffereth the Horse to eat Hay nor will himselfe. For thou being idle, wilt not permit any (as far as in thée lieth) to be well imployed. Thou art an heire to faire liuing, that is nothing, if thou be disherited of learning: for better were it to thee to

inherite

inherite righteousnes then riches, and farre more seemly were it for thée to haue thy Study full of Bookes, then thy purse full of money. To get goods is the benefit of Fortune, to kéepe them the gift of Wisedome. As therefore thou art to possesse them by thy Fathers will, so art thou to increase them by thine owne wit.

But alasse, why desirest thou to haue the reuenewes of thy Parent, and nothing regardest to haue his vertues? Séekest thou by succession to inioy thy Patrimony, and by vice to obscure his piety? Wilt thou haue the title of his honour, and no touch of his honesty? Ah Alcius, remember that thou art not borne to liue after thine owne lust, but to learne to die, whereby thou maist liue after thy death. I haue often heard thy Father say, and that with a déepe sigh, the teares trickling downe his gray hairs, that thy mother neuer longed more for haue thée borne when she was in trauaile, then he to haue thée dead to ridde him of troubles. And not seldome hath thy mother wished, that either her wombe had béene thy graue, or the ground hers. Yea, all thy friends with open mouth desire, that either God will send thée grace to amend thy life, or griefe to hasten thy death.

Thou wilt demand of me in what thou dost offend, and I aske thée in what thou dost not sinne. Thou swearest thou art not couetous, but I say thou art prodigall, and as much sinneth he that lauisheth without meane, as he that hoordeth without measure. But canst thou excuse thy selfe of vice, in that thou art not couetous? Certainly, no more then the murtherer could therefore be guiltlesse, because he is no coyner. But why goe I about to debate reason with thée, when thou hast no regard of honesty? though I leaue here to perswade thée, yet will I not cease to pray for thée. In the meane season I desire thée, yea, and in Gods name I command thée, if neither the care of thy Parents, whom thou shouldest comfort, nor the counsaile of thy Frinds, which thou oughtest to feare, nor the authority of the Magistrate which thou shouldest reuerence, can allure thée to grace: yet the law of thy Sauiour, who hath redéemed thée, and

the punishment of the almighty, who continually threatneth thée, should draw thée to amendment, otherwise as thou liuest now in sinne, so shalt thou die with shame, and remaine with Sathan. From whom he that hath made thée, kéepe thée.

Liuia from the Emperours Court, to Euphues at Athens.

IF sickenesse had not put me to silence, and the weakenesse of my body hindered the willingnesse of my minde, thou shouldest haue had a more spéedy answer, and I no cause of excuse. I know it expedient to returne an answer, but not necessary to write in post, for that in things of great importance, we commonly loke before we leape, and where the heart droupeth through faintnesse, the hand is inforced to shake through féeblenesse.

Thou saiest thou vnderstandest how men liue in the Court, and of me thou desirest to know the estate of Women: certes to dissemble with thee, were to deceiue my selfe, and to cloake the vanity in Court, were to clog mine owne conscience with vices. The Empresse keepeth her estate royall, and her Maidens will not leese an inch of their honour: she endeuoreth to set downe good lawes, and they to breake them: she warneth them of excesse, and they study to exceed: she saith, that decent attire is good, though it be not costly, and they sweare vnlesse it be deare, it is not comely.

She is here accounted for a slut, that commeth not in her silks, and she that hath not euery fashion, hath no mans fauour. They that be most wanton, are reputed most wise, and they that be the idlest liuers, are deemed the finest louers. That is great quarriling for beauty, but no question of honesty: to conclude, both women and men haue fallen hers in Court to such agréement, that they neuer iarre about matters of Religion, because they neuer meane to reason of them: I haue wished oftentimes, rather in the Countrey to spinne, then in the Court to daunce,

daunce, and truely a diſtaffe doth better become a Mayden, then a Lute, and fitter it is with the Néedle to practiſe how to liue, then with the pen to learne how to loue.

The Empreſſe giueth enſample of vertue, and the Ladies haue no leiſure to followe her. I haue nothing elſe to write. Here is no good newes, as for bad I haue told ſufficient: yet this I may adde, that ſome there be which for their vertue deſerue praiſe, but they are onely commended for their beauty: for this thinke Courtiers, that to be honeſt, is a certaine kinde of Country modeſty, but to be amiable, the Courtly curteſie.

I meane ſhortly to ſue to the Empreſſe to be diſmiſſed of the Court; which if I obtaine, I ſhal thinke it a good reward for my ſeruice, to be ſo well rid from ſuch ſecurity, for beléeue me, there is ſcarce one in Court that either feares God, or meaneth good. I thanke thée for the booke thou didſt ſend me, and as occaſion ſhall ſerue, I will write to thée.

Philautus beginneth a little to liſten to counſaile, I wiſh him well, and thée tw, of whom to heare ſo much good, it doth me a little good. Pray for me, as I doe for thée, and if opportunity be offered, wright to me. Farewall.

Euphues to his friend Liuia.

DEare Liuia, I am as glad to heare of thy welfare, as ſorrowfull to vnderſtand thy newes, and it doth me as much good that thou art recouered, as haeme to thinke of thoſe that are not to be recured. Thou haſt ſatiſfied my requeſt, and anſwered my expectation. For I longed to know the manners of Women, and loked to haue them wanton: I like thée well that thou wilt not conceale their vanities, but I loue thée the better that thou doſt not follow them: to reproue ſinne is the ſigne of true honour, to renounce it, the part of honeſty. All good men will account thée wiſe for thy truth, and happy for thy tryall, for they ſay, to abſtaine from pleaſure is the chéefeſt piety, and I thinke in Court to refraine from vice is no little vertue.

Strange

Strange it is, that the sound eye viewing of the fore should not be dimmed, that hee that handleth pitch should not be defiled, that they that continue in the Court should not be infected. And yet it is no great maruaile, for by experience we see, that the Adament cannot draw yron, if the Diamond lye by it, nor vice allure the Courtier, if vertue be retained.

Thou praisest the Empresse for instituting good lawes, and grieuest to see them violated by the Ladies. I am sory to thinke it should be so, and I sigh in that it cannot be otherwise. Where there is no heed taken of a commandement, there is small hope to be looked for of amendment. Where duty can haue no shew, honesty can beare no sway. They that cannot be enforced to obedience by authority, will neuer be won by fauor; for being without feare, they commonly are voyd of grace: and as far be they carried from honour, as they be from awe, and as ready to despise the good counsaile of their Peeres, as to contemne the good lawes of their Prince. But the breaking of lawes doth not accuse the Empresse of vice; neither shall her making of them accuse the Ladies of vanities. The Empresse is no more to be suspected of erring, then the Carpenter that buildeth the house be accused because theeues haue broken it, or the Mint Master condemned for his coyne, because the Traytor hath clipped it. Certainly, God will both regard the godly zeale of the Prince, and reuenge the godlesse doings of the people. Moreouer, thou sayest, that in the Court all be fluts that swim not in silks, and that the idlest louers are accounted the bravest louers. I cannot tell whether I should rather laugh at their folly, or lament their phrensie; neither doe I know whether the sinne be greater in apparell which moueth to pride, or in affection which enticeth to peeuishnes, the one causeth them to forget themselues, the other to forgoe their senses, each to decline their soule. They that thinke one cannot be cleanly without pride, will quickely iudge none to be honest without pleasure; which is as hard to confesse, as to say, no meane to be without excesse: thou wishest to be in the country with thy distaffe, rather then to continue in the Court with thy delights. I cannot blame thee: for Greece

is as much to be condemned for learning as the Court for bra-uery, and here maist thou liue with as good report for thine ho-nestie, as they with renowne for their beauty. It is better to spin with Penelope all night, then to sing with Helen all day.

Husbirie in the Country is as much praised, as honour in the Court. We thinke it as great mirth to sing Psalmes, as you melody to chaunt Sonnets, and we account them as wise that kéepe their owne lands with credite as you those that get o-thers liuing by craft. Therefore if thou wilt follow my aduice, and persecute thine owne determination, thou shalt come out of a warme Sunne into gods blessing. Thou addest (I feare me allo thou erreſt) that in the Court there be some of great vertue, wisedome, and sobriety: it is be so I like it, and if that thou sayest it is so, I beleue it. It may be, and no doubt it is in the Court, as in all Riuers, some fish, some frogs: and as in all Gardens, some flowers some wéeds: and as in all Trées some blossomes, some blasts. Nylus brédeth the precious stone, and the poysoned Serpent. The Court may as well nourish vertu-ous Matrons as the lewd minion. Yet this maketh me muse, that they should rather be commended for their beauty, then for their vertue, which is an infalible argument, that the delights of the flesh are preferred before the holines of the spirit. Thou sayest thou wilt sue to leaue thy seruice, and I will pray for thy good successe. When thou art come into the Cuntry, I would haue thee first learne to forget all those things which thou hast séen in the Court. I would Philautus were of thy minde to for-sake his youthfull course: but I am glad thou writest that he beginneth to amend his conditions: he runneth far that neuer returneth and he sinneth deadly that neuer repenteth. I would haue him end as Lucilla began, without vice, and not beginne as she ended, without honestie. I loue the man well, but yet I cannot brooke his manners, yet I conceiue a good hope, that in his age he will be wise, for that in in his youth I perceiued him witty. Hee hath promised to come to Athens; which if hee doe, I will so handle the matter, that either he shall abiure the Court for euer, or absent himselfe for a yeare. If I bring the one to

passe,

passe, he shall forgoe his old course: if the other, forget his ill conditions. He that in court will thrive to reape wealth, and live wary to get worship, must gaine by good conscience, and clime by wisedom, otherwise his thrift is but theft, where there is no regard of gathering; and his honour but ambition, where there is no care but for promotion. Philautus is too simple to vnderstand the wiles in court, and too young to vndermine any by craft, yet hath he showne himselfe as farre from honesty, as he is from age, and as full of craft, as he is of courage. If it were for thy preferment and his amendment, I wish you were both married: but if he should continue his folly, whereby thou shouldst fall from thy duty, I rather wish you both buried. Salute him in my name, and hasten his iourney, but forget not thine owne. I haue occasion to go to Naples, that I may with more speed arriue in England, where I haue heard of a Woman that in all qualities excelleth any man. Which if it be so, I shall thinke my labour as well bestowed, as Saba did hers when she trauailed to see Salomon. At my going if thou be in Naples, I will visite thee: at my returne I will tell thee my iudgement. If Philautus come this Winter, hee shall in this my pilgrimage be a partner. A pleasant companion is a bait in a iourney. We shall there, as I heare, see a Court both braue in shew & better in substance, more gallant Courtiers, more godly consciences, as faire Ladies and fairer conditions. But I will not vaunt before the victory, nor sweare it is so, before I see it be so. Farewell, vnto whom aboue all I wish well.

I Haue finished the first part of Euphues, whom now I let ready to crosse the Seas to England: if the winde send him short cut, you shall in the Second part heare what newes hee bringeth: I hope to haue him returned within one Summer. In the meane season I will stay for him in the Country, and as soone as he arriueth, you shall know of his comming.

FINIS.

FINIS.

EVPHVES AND HIS ENGLAND.

Containing his Voyage and Aduentures:
Mixed with ſundry pretty Diſcourſes of honeſt Loue, the Deſcription of the Country, the Court, and the manners of the Ile.

Delightfull to be read, and nothing hurtfull to be regarded: wherein there is ſmall offence by lightnes giuen to the wiſe, and leſſe occaſion of looſeneſſe *proffered to the wanton.*

By Iohn Lilie, Maſter of Art.

Commend it, or amend it.



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EVPHVES

AND HIS BROTHERS

To the right Honorable my very good Lord and Maister, *Edward de Vere*, Earle of Oxenford, *Vicount Bulbeck, Lord of Escales and Badlesmere, and* Lord great Chamberlaine of England, *Iohn Lilly wisheth long life with increase of Honour.*

THe first picture that *Phidias* the first Painter shadowed, was the portraiture of his owne person, saying thus; If it be well, I wil paint many besides *Phidias*: If ill, it shal offend none but *Phidias*. In the like maner fareth it with me (right Honourable) who neuer before handling the pensill, did for the first counterfait, color mine own *Euphues* being of this mind, that if it were likd, I would draw more besides *Euphues*: if loathed, grieue none but *Euphues*. Since that some there haue beene, that either dissembling the faults they saw, for feare to discourage mee, or not examining them for loue they bare to me, that praised my old work & vrged me to make a new, whose wordes I thus answered; If I should coine a worse, it would be thought that the former was framed by chance, as *Protogenes* did the forme of his dogge; if a better, for flattery as *Narcissus* did, who onely was in loue with his owne face; if none at all, as froward as the Musitions, who being intreated, will scarse sing Sol Fa, but not desired, straine aboue Ela.

But their importunity admitted no excuse, insomuch that I was enforced to prefer their friendship before mine owne fame, being more carefull to satisfie their requests, then fearefull of others reports; so that at the last I was content to set another face to *Euphues* but yet iust behind the other, like the image of *Ianus* not running together like the Hopplitides of Parrhasius, lest they should seeme so vnlike brothers, that they might be both thought bastards. The picture whereof I yeeld as common for all to view, but the patronage only to your Lordship, as able to defend; knowing that the face of *Alexander* stamped in copper, doth make it currant, that the name of *Cæsar* wrought in Canuas, is esteemed as Cambrick, that the very feather of an Eagle is of force to consume the Beetle.

I haue brought into the world two children: of the first I was deliuered before my friends thought me conceiued: of the second, I went a whole yeere big, & yet when euery one thought me ready

to lie down, I did then quicken. But good houſwiues ſhall make my excuſe, who know that Hens do not lay Egges when they cluck, but when they cackle, nor men ſet forth bookes when they promiſe, but when they performe. And in this I reſemble the Lapwing who fearing her young ones to be deſtroyed by paſſengers, flieth with a falſe cry farre from the neſts, making thoſe that looke for them, ſeek where they are not. So I, ſuſpecting that *Euphues* would be carped of ſome curteous Reader, thought by ſome falſe ſhew to bring them in hope of that which I then meant not, leading them with a longing of a ſecond Part, that they might ſpeake well of the firſt, being neuer farther from my ſtudy, then when they thought me houering ouer it.

My firſt burthen, comming before his time, muſt needs bee a blinde whelp: the ſecond brought foorth after his time muſt needs bee a Monſter. The one I ſent to a Noble man to nurſe, who with great loue brought him vp for a yeare: ſo that wherſoeuer he wander, he hath his nurſes name in his fore-head, where ſucking his firſt milke, he cannot forget his firſt Maſter.

The other (right honorable) beeing yet in his ſwathe clouts, I commit moſt humbly to your Lordſhips protection, that in his infancy hee may bee kept by your good care from falles, and in his youth, by your great countenance ſhielded from blowes, and in his age, by your gracious countenance defended from contempt. Hee is my youngeſt and my laſt, and the paine that I ſuſtained for him in trauell, hath made mee paſt teeming, yet doe I thinke my ſelfe very fertill, in that I was not altogether barren. Glad I was to ſend them both abroad, leaſt making a wanton of my firſt, with a blind conceit I ſhould reſemble the Ape, and kill it by culling it; and not able to rule the ſecond, I ſhould with the Viper, loſe my blood with mine owne brood. Twinnes they are not, but yet brothers, the one nothing reſembling the other, and yet as all children are now a dayes both like the Father.

Wherein I am not vnlike vnto the vnskilfull Painter, who hauing drawn the Twinnes of *Hippocrates* (who were as like as one peaſe is to another) & being told of his freinds, that they were no more like then *Saturne* & *Apollo*, he had no other ſhift to manifeſt what his worke was, then ouer their heads to write; The Twins of *Hippocrates*. So may it be, that had I not named *Euphues*, few would

haue

haue thought it had beene *Euhpues*, not that in goodneſſe the one ſo farre excelleth the other, but that both being ſo bad, it is hard to iudge which is the worſt. This vnſkilfulneſſe is no waies to be couered, but as *Aeschins* did his ſhortnes, who being a little Poet, framed for himſelfe a great picture: ſo I being a naughty Painter, haue gotten a moſt noble Patron; being of *Vlyſſes* minde, who thought himſelfe ſafe vnder the ſhield of *Aiax*.

I haue now finiſhed both my laboure, the one being hatched in the hard Winter with the Alcion, the other not daring to bud till the cold were paſt, like the Mulbery. In either of the which, or in borh, if I ſeeme to gleane after anothers cart for a few eares of corne, or of the tailours ſhreds to make me a liuery, I will not deny but that I am of thoſe Poets, which the Painters faine to come vnto *Homers* baſon, there to lap vp that he doth caſt vp.

In that I haue written, I deſire no praiſe of others, but patience: altogether vnwilling, becauſe euery way vnworthy to te accounted a worke-man. It ſufficeth me to be a water-bouth, no budſo, I may be of the ſame root: to be the yron, no ſteele, ſo I may bee in the ſame blade: to be viniger, no wine, ſo it be in the ſame caſke: to grinde colours for *Appelles*, though I cannot garniſh, ſo I be of the ſame ſhop. What I haue done, was onely to keepe my ſelfe from ſleepe, as the Crane doth the ſtone in her foote: and I would alſo with the ſame Crane I had beene ſilent holding a ſtone in my mouth. But it falleth out with me as with the yong wraſtler that came to the games of Olimpus, who hauing taken a foile, thought ſcorne to leaue till he had receiued a fall: or him that being pricked in the finger with a bramble, thruſteth his whole hand amongſt the thornes for anger For I, ſeeing my ſelfe not able to ſtand on the ice, did neuertheleſſe aduenture to run, and being with my firſt Booke brought into diſgrace, could not ceaſe vntill I was brought into coutempt by the ſecond: wherein I reſemble thoſe that hauing once wet their feet, care not how deepe they wade.

In the which my wading (right honorable) if the enuious ſhall clap led to my heeles to make me ſinke, yet if your Lordſhip with your little finger do but hold me vp by the chinne, I ſhall ſwimme, and be ſo farre from being drowned, that I ſhall ſcarce be duckt.

When *Bucephalus* was painted, *Appelles* craued the iudgment of none but *Zeuxes*: when *Iupitêr* was carued, *Priſius* asked the cenſure

of none but *Lisippus*: now *Euphues* is shadowed, onely I appeale to your Honour, not meaning therby to be careleſſe what others think but knowing that if your Lordſhip allow it, there is none but will like it: and if there be any ſo nice whom nothing can pleaſe, if he will not commend it, let him amend it.

And here (right Honorable) although the hiſtory ſeeme vnperfect, I hope your Lordſhip wil pardon it. *Nicbomacus* left *Tindarides* rawly, for feare of anger, not for want of Art. *Timomachus* brok off *Medea* ſcarce halfe colored, not that he was not willing to end it, but that he was threatned. I haue not made *Euphues* to ſtand without legs, for that I want matter to make them, but might to maintaine them; ſo that I am enforced with the old Painters, to colour my Picture but to the middle, as he that drew *Cyclops*, who in a little Table made him to lie behind an Oake, where one might perceiue but a peece, yet conceiue that all the reſt lay behind the tree: or as hee that painted a horſe in the Riuer with halfe legs, leauing the paſterns for the viewer to imagine, as in the water.

For he that viewerh *Euphues*, will ſay that he is drawne but to the waſt: that he peepeth as is were from behinde ſome Screen, that his feete are as it were in the water; which maketh mee preſent your Lotdſhip with the wounded body of *Hector*, as it appeared to *Andromache*, and with halfe a face, as the Painter did him that had but one eie; for I am compelled to draw a hoſe on, before I can finiſh the lege, and in ſteed of a foote to ſet downe a ſhooe. So that where as I had thought to ſhew the cunning of a Chyrurgion by min Anatomie with a knife, I muſt play the Tailor on the ſhop-board with a paire of ſheeres. But whether *Euphues* limp with *Vulcan*, as borne lame, or goe on ſtilts with *Amphionax*, for want of legges, I truſt I may ſay, his feete ſhould haue beene old *Helena*: for the poore Fiſherman that was warned he ſhould not fiſh, did yet at his doore make Nets, and the old Vintener of Venice, that was forbidden to ſell wine, did notwithſtanding hang out an Iuy-buſh.

This Pamplet (rigt Honorable) containing the eſtate of *England*, I know none more fit to defend it then one of the Nobility of *England* nor any of the Nobility more antient or more honorable, then your Lordſhip. Beſides that, deſcribing the condition of the *English* Court, and the Maieſtie of our dread Soueraigne, I could not finde

finde one more noble in the Court then your Honour, who is, or should be vnder her Maiesty in chiefest Court: by birth borne to the greatest office, and therefore me thought by right to be placed in great authority. For who so compareth the honour of your Lordships noble house, and the fidelity of your Ancestors, may well say, which no other can truely gain-say, *VERO NIHIL VERIVS*. So that I commit the end of all my paines vnto your most Honourable protection, assuring my selfe that the little Cockboat is safe when it is hoised into a tall ship, that the Cat dare not fetch the Mouse out of the Lions denne, that *Euphues* shal be without danger by your Lordships patronage: otherwise I cannot see, where *I* might find succour in any noble personage. Thus praying continually for the increase of your Lordships honour, with all other things that you would wish, or God will grant, I end.

Your Lordships most dutifully
to command,

To the Ladies and Gentle-women of England, *Iohn Lylie* wisheth what they would.

ARachne hauing wouen in cloth of Arras a Rainebowe of sundry silkes, it was obiected vnto her by a Lady more captious then cunning, that in her worke there wanted some colouers, for that in a Raine-bow there should be all. Vnto whom she replied, if the colours lacke thou lookest for, thou must imagine that they are on the other side of the cloth: for in the the Skie we can discerne but one side of the Raine-bow, and what colours are in the others, see we cannot, guesse we may.

In the like manner (Ladies and Gentlewomen) am I to shape an answer in the behalfe of Euphues, *who framing diuers questions & quirks of loue; if by some more curious then needeth, it shal be told him that some sleights are wanting, I must say they are noted in the backside of the book. When* Venus *is painted, we cannot see her backe but her face, so that all other things that are recounted in loue.* Euphues *thinketh them to hang at* Venus *backe in abudget, which because he cannot see, hee will not set downe. Those discourses, I haue not clapt in a cluster, thinking with my selfe, that Ladies had rather be sprinkled with sweet water, then washed: so that I haue sewed them here and there, as it were Strawberies, not in heaps as Hops be: because I perceiue you haue more delight to gather flowers one by one in a Garden, then to snatch them by handfulls from a Garland.*

It resteth, Ladies, that you vouchsafe the paines to read it; but at such times as you spend in playing with your little dogs. And yet will I not pinch you of that pastime for I am content that your dogs lie in your laps, so Euphues *may be in your hands: that when you shal be weary in reading of the one, you may be ready to sport with the other: or handle him as you doe your iunkets, that when you can eate no more, you tie some in your napkin for your children: or if you be filled with the first part, put the second in your pocket, for you waiting maides!* Euphues *had rather be shut in a Ladies coffer, then open in a Scholers study.*

Yet

Yet after dinner you may ouer-looke him to keep you from sleepe, or if you be heauy, to bring you a sleepe: for to worke vpon a full stomacke is against Physicke, and therefore better it were to hold Euphues *in your hands, though you let him fall when you be willing to winke, then to sewe in a clout and pricke your fingers when you begin to nod.*

Whatsoeuer he hath written, it is not to flatter, for he neuer reaped any reward by your sex, but repentance; neither can it be to mocke you, for he neuer knew any thing by your sex but righteousnes. But I feare no anger for saying wel, when there is non but thinketh she deserueth better. She that hath no glasse to dresse her head, will vse a bowle of water: she that wanteth a sleeke-stone to smooth her linnen, will take a Pibble: the country dame girdeth herselfe as strait in the waste with a course caddis, as the Madam of the Court with a silke Ribband. So that seeing euery one so willing to be pranked, I could not think any one vnwilling to be praised. One hand washeth another, but they both wash the face: on foot goeth by another, but they both carry the bodie; Euphues *&* Philautus *praise one another, but they both extoll women. Therfore in my minde, you are more beholding to Gentlemen that make the colours, then to the Painters, that draw your counterfait: for that* Apelles *cunning is nothing, if he paint with water; and the beauty of women not much, if they goe vnpraised.*

If you thinke this loue dreamed, not done, yet me thinketh you may as well like that loue which is penned and not practised, as that flower that is wrought with a needle, and groweth not by nature: the one you weare in your heads for the faire sight, though it haue no sauour, the other you may reade for to passe the time, though it bring small pastime.

You choose cloth that will weare whitest, not that will last longest: colours that looke freshest, not that endure soundest: and I would you would read bookes that haue more shew of pleasure, then ground of profit; then should Euphues *be as often in your hands, being but a toy, as Lawne on your heads being but trash; the one will be scarse liked after once reading, and the other is worne out after the first washing.*

There is nothing lighter then a feather, yet is it set a loft in a womans hat; nothing slighter then a haire, yet is it most frisled in a Ladies head, so that I am in good hope, though there be nothing of lesse account then Euphues, *yet he shall be marked with Ladies eies, and liked sometimes in their eares: for this I haue diligently obserued, that there shall be nothing found, that may offend the chaste minde with vnseemly termes or vncleanly talke.*

Then

Then Ladies I commit my selfe to your courtesies, craving this only, that hauing read, you conceale your censure, writing your iudgements, as you do the Posies in your Rings, which are alwaies next to the finger, not to be seene of him that holdeth you by the hands, & yet knowne to you that weare them on your hands: if you be wrung (which cannot be done without wrong) it were better to cut the shooe then burne the last. If a Taylor make your Gowne too little, you couer his fault with a broad stomacher; if too great, with a number of pleights; if too short, with a faire guard; if too long, with a false gathering: my trust is you will deale in the like manner with Euphues: *that if we haue not fed your humour, yet you will excuse him more then the Taylor: for could* Euphues *take the measure of a womans minde, as the Taylor doth of her body, he would go as neere to fit them for a fancy, as the other doth for a fashion.*

He that weighs windes, must haue a steddy hand to hold the Ballance; and he that searcheth a womans thoughts, must haue his own stayed. But lest I make my Epistle, as you doe new-found Bracelets, endlesse, I will frame it like a Bullet, which is no sooner in the mold but it is made. Committing your Ladiships to the Almighty, who grnnt you all you would haue and should haue: so your wishes stand with his will. And so I humbly bid you farwell.

Your Ladiships to command

Iohn Lylie.

TO THE GENTLEMEN Readers.

GEntlemen, *Euphues* is come at the length, though too late: for whoſe abſence, I hope three bad excuſes ſhall ſtand in ſtead of one good reaſon. Firſt, in his trauell you muſt thinke he loytered, tarrying many a moneth in *Itlay*, viewing the Ladies in a Painers ſhop, when he ſhould haue beene on the Seas in a Merchants ſhippe, not vnlike vnto an idle houſwife, who is catching of flies, when ſhe ſhould ſweepe Cobwebs.

Secondly, being a great ſtart from *Athens* to *England*, he thought to ſtay for the aduantage of a Leap-yeare: and had not this yeare leapt with him, I thinke he had not yet leapt hither.

Thirdly, being arriued, he was as long in viewing of *London*, as he was in comming to it, not far differing from Gentlewomen, who are longer a dreſſing their heads, then all their whole bodies. But now he is come, Gentlemen, my requeſt is onely to bid him welcome: for diuers there are, not that they diſlike the matter, but that they hate the man, that will not ſtick to teare *Euphues* becauſe they doe enuy *Lylie*: wherein they reſemble angry dogs, which bite the ſtone, not him that throweth it; or the cholericke Horſe-rider, who being caſt from a young Colt, and not daring to kill the horſe, went into the Stable to cut the Saddle.

Theſe be they that thought *Euphues* to be drowned, and yet were neuer troubled with drying of his clothes: but they gheſſed as they wiſhed, and I would it had happened as they deſired. They that loath the Fountaines head, will neuer drinke of the little Brookes: they that ſeeke to poyſon the fiſh, will neuer eate the Spawne: they that like not me, will not allow any thing that is mine.

But

But as the Serpent *Prophirius*, though he be full of poyſon, yet hauing no teeth, hurteth none but himſelfe: ſo the enuious, though they ſwell with malice till they burſt, yet hauing no teeth to bite, I haue no cauſe to feare. Onely my ſute is to you, Gentlemen, that if any thing be amiſſe, you pardon it: if well, you defend it: and howſoeuer it be, you accept it.

Faults eſcaped in the printing, correct with your pennes; omitted by my negligence, ouerſlipt with patience, committed by ignorance, remit with fauour. If in euery part it ſeeme not alike, you know that it is not for him that faſhioneth the ſhoue, to make the graine of the leather. The old Hermit will haue his talke ſauor of the Cell, the old Courtier, his firſt loue taſte of *Saturne*, yet the laſt Louer, may happily come ſomewhat neere *Iupiter*. Louers when they come into a Garden, ſome gather Nettles, ſome Roſes, one Time, another Sage, and euery one that for his Ladies fauor, that ſhe fauoreth: inſomch as there is no weede almoſt, but is worne.

If you Gentlemen, doe the like in reading, I ſhall beſure all my diſcourſes ſhal be regarded, ſome for the ſmell, ſome for the ſmart, all for a kind of louing ſmacke: Let euety one follow his owne fancy, and ſay that is beſt, which he liketh beſt. And ſo I commit euery mans delight to his owne choice, and my ſelfe to all your courteſies.

Yours to vſe,

Iohn Lylie.

EVPHVES AND HIS England.

EVphues, hauing gotten all thinges necessary for his voyage into England, accompanied onely with Philautus, toke shipping the first of December, 1579. by our English Computation: who as one resolued to see that with his eyes, which hée had oftentimes heard with his eares, began to vse this perswasion with his friend Philautus, aswell to counsell him how he should behaue himselfe in England, as to comfort him now being on the Seas. As I haue found thée willing to bee a fellow in my trauell, so would I haue thée ready to bee a follower of my counsell: in the one thou shalt shew thy good will, in the other manifest thy wisedome. Wee are now sailing into an Iland of small compasse, as I ghesse by their Maps; but of great ciuility, as I heare by their maners: which if it be so, it behoueth vs to be more inquisitiue of their conditions, then of their Country, and more carefull to marke the natures of their men, then curious to note the situation of the place. And surely me thinketh we cannot better bestow our time on the Sea, then in aduice how to behaue our selues when we come to the shore: for greater danger is there to arriue in a strange Country, where the inhabitants be pollitike, then to bee tossed with the troublesome waues, where the Marriners be vnskilful. Fortune guideth men in the rough Sea, but wisedome ruleth them in a strange Land.

If trauellers in this our age, were as wary of their conditions, as they be ventrous of their bodies, or as willing to reap profit by their paines, as they are able to endure peril for their pleasure, they would either prefer their owne soile before a strange land, or good

counsell.

counsell before their owne conceit. But as the young Scholler in Athens, went to heare Demosthenes eloquence at Corinth, and was intangled with Lais beauty: so most of our trauellers which pretend to get a smack of straunge language to sharpen their wits, are infected with vanity in following their wils. Danger and delight grow both vpon one stalke, the Rose and the Canker in one bud, white and blacke are commonly in one border. Séeing then my good Philautus, that we are not to conquer wild beasts by fight, but to confer with wise men by policy, we ought to take greater héede that we be not intrapped in folly, then feare to be subdued by force. And héere by the way it shall not be amisse, as well to driue away the tediousnes of time, as delight our selues with talke, to rehearse an old Treatise of an ancient Hermit, who méeting with a Pilgrime at his Cell, vttered a strange and delightfull Tale: which if thou Philautus art disposed to heare, and these present attentiue to haue, I will spend some time about it, knowing it both fit for vs that be trauellers to learne wit, and not vnfit for those that be Merchants to get wealth.

Philautus, although the stumps of loue so sticked in his minde, that he rather wished to heare an Elegie in Ouid, then the tale of an Hermit: yet was he willing to lend his eare to his friend, who had left his heart with his Lady. For you shall vnderstand, that Philautus hauing read the cooling card which Euphues sent him, sought rather to answer it, then allow it. And I doubt not but if Philautus fall into his old vaine in England, you shall heare of his new deuice in Italy. And although some shall thinke it impertinent to the History, they shall not finde it repugnant, no more then in one Nosegay to set two flowers, or in one counterfeit two colours, which bringeth more delight then disliking. Philautus answered Euphues in this manner.

My good Euphues, I am as willing to heare thy tale, as I am to be partaker of thy trauell: yet I know not how it commeth to passe, that my eies are either heauy against foule weather, or my head so drowsie against some ill newes, that this tale shall come in good time to bring me a slæpe, and then shall I get no harme by the Hermite, though I gett no good: the other

that

that were in the Ship, flocked about Euphues, who began in this manner:

There dwelt sometimes in the Iland Scirum, an ancien Gentleman called Cassander, who aswell by his being a long gatherer, as his trade, being a leaud Vseurer, waxed so welthy, that he was thought to haue almost all the money in that Cuntry in his owne Coffers, being both aged and sickely, found such weakenesse in himselfe, that he thought Nature would yéeld to death, and Physicke to his diseases. This gentleman had one onely Son, who nothing resembled the Father either in fancy or fauour: which the old man perceiuing, dissembled with him both in nature and honesty, whom he caused to be called vnto his bedde side, and the Chamber being voided, he brake with him in these tearmes.

Callimachus, (for so was he called) thou art too young to die, and I too old to liue: yet as Nature must of necessitie pay her debt to Death, so must she also shew her deuotion to thée, whome I aliue had to be the comfort of mine age, and whome alone I must leaue behinde me for to be the onely maintainer of all my honour. If thou couldest aswell conceiue the care of a father, as I can leauell at the nature of a childe, or were I as able to vtter my affection towards a Sonne, as thou oughtest to shew thy duty to thy sire, then wouldest thou desire my life to inioy my counsell, and I should correct thy life to amend thy conditions: yet so tempered, as neither rigour might de tract any thing from affection in mée, or feare any white from thée in dutie. But séeing my selfe so féeble that I cannot liue to be thy guide, I am resolued to giue thée such counsell as may doe thee good: wherein I shall shew my care, and discharge my duty. My good Sonne, thou art to receiue by my death wealth, and by my counsell wisedome, and I would thou wert as willing to imprint the one in thy heart, as thou wilt be ready to bare the other in thy purse: to be rich is the gift of Fortune, to be wise, the grace of God. Haue more minde on thy Bookes, then on thy bags, more desire of godlinesse then gold, greater affection to die well, then to liue wantonly.

But as the Cipresse trée, the more it is watred, the more it withereth, and the oftener it is lopped, the soner it dieth: so vnbridled youth, the more it is by graue aduice counselled, or due correction

controlled,

controled, the ſoner it falleth to confuſion, hating all reaſons that would bring it from folly, as that tree doth all remedies that ſhould make it firtile.

Alas Callimachus, when wealth commeth into the hands of youth before they can vſe it, then fall they to all diſorder that may be, tedding that with a forke in one yeare, which was not gathered with a rake in twenty. But why diſcourſe I with thee of worldly affaires, being my ſelfe going to heauen? Heere, Callimachus, take the key of yonder great barred Cheſt, where thou ſhalt finde ſuch ſtore of wealth, that if thou vſe it with diſcretion, thou ſhalt become the onely rich man of the world. Thus turning him on the left ſide, with a deepe ſigh and pittifull grone, gaue vp the ghoſt.

Callimachus, hauing more minde to looke to the locke, then for a ſhrouding ſheet, the breath being ſcarce out of his Fathers mouth, and his body yet panting with heat, opened the Cheſt, where hee found nothing but a Letter written very fayre, and ſealed vp with his ſignet at armes, with this ſuperſcription:

In finding nothing, thou ſhalt gaine all things.

Callimachus, although he were abaſhed at the ſight of the empty Cheſt, yet hoping this Letter would direct him to the golden mine, he boldly opened it, the contents whereof followed in theſe termes.

VVIſdome is great wealth, ſparing is good getting, thrift conſiſteth not in gold, but grace. It is better to die without money, then to liue without modeſty. Put no more cloathes on thy backe, then will expell cold, neither any more meat in thy belly, then may quench hunger. Vſe not change in attire, nor variety in thy diet, the one bringeth pride, the other ſurfets. Each vaine, voide of piety: both coſtly, wide of profit.

Goe to bedde with the Lambe, and riſe with the Larke: Late watching in the night, breedeth vnquiet: and long ſleeping in the day, vngodlineſſe: Fly both, this as vnwholſome, that as vnhoneſt. Enter not into bands, no not for thy beſt friends: he that payeth another mans debts, ſeeketh his own decay: it is as rare to ſee a rich ſurety, as a blacke Swan; and he that lendeth to all that will borrow,

row, shew with great good will, but little wit. Lend not a pennie without a pawne, for that will be a good gage to borrow. Be not hasty to marry: it is better to have one plough going then two Cradles: and more profit to haue a barne filled, then a bed. But if thou canst not liue chastly, chuse such a one, as may bee more commended for humility, then beauty. A good huswife is a great patrimony, and shee is most honourable that is most honest. If thou desire to be old, beware of too much wine. If to be wealthy, take heed of many women. If to be rich, shun playing at games, Long quaffing maketh a short life: Fond lust causeth dry bones: and leaud pastimes naked purses. Let the Cooke be thy Physition, and the shambles thy Apothecaries shop: Hee that for euery qualme will take a receipt, and cannot make two meales, vnlesse Galen bee his Gods good; shall bee sure to make the Physition rich and himselfe a begger: his bodie will neuer bee without diseases, and his purse euer without money.

Bee not too lauish in giuing almes: the charity of this country is, God help thee: and the courtesie, I haue the best wine in the towne for you.

Liue in the Countrey, not in the Court, where neither grasse will grow, nor mosse cleaue to thy heeles.

Thus hast thou, if thou canst vse it, the whole wealth of the world; and he that cannot follow good counsell, neuer can get commodity. I leaue thee more then my father left me, for he dying, gaue mee great wealth, without care how I might keepe it: and I giue thee good counsell, with all meanes how to get riches. And no doubt, what so is gotten with wit, will be kept with warinesse, and increased with wisdome.

God blesse thee, and I blesse thee: and as I tender thy safety, so God deale with my soule.

Callimachus was stroken into such a maze at his Fathers last Will, that he had almost lost his former wit: and being in an extreame rage, renting his clothes and tearing his haire, he vttered these words:

Is this the nature of a Father, to deceiue his Son, or the part of crabbed age, to delude credulous youth? It is the death-bed, which ought to bee the end of deuotion, become the beginning of deceit:

Ah Cassander, friend I cannot terme thée, séeing thée so vnkind, and father I will not call thée, whom I finde so vnnaturall.

Who so shall heare of this vngratefulnesse, will rather lament thy dealing then thy death, and maruaile that a man affected outwardly with such great grauity, should inwardly bee infected with so great guile. Shall I then shew the duty of a childe, when thou hast forgotten the nature of a Father? No, no, for as the torch turned downeward, is extinguished with the selfe same wayre, which was the cause of his light: so nature turned to vnkindnes, is quenched by those meanes it should bee kindled, leaving no branch of loue, where it found no root of humanity. Thou hast carried to thy graue more gray hayres then yeares: and yet more yeares then vertues. Couldst thou vnder the image of so precise holines, harbour the expresse patterne of barbarous cruelty? I sée now, that as the canker soonest entreth into the white Rose, so corruption doth easily creepe into the white head. Would Callimachus could as well digest thy malice with patience, as thou didst disguise it with craft: or would I might either bury my care with thy carcasse, or that thou hadst ended thy defame with thy death. But as the hearbe Moly hath a flower as white as Snow, and a root as black as Inke, so age hath a white head, shewing pitty, but a blacke heart, swelling with mischiefe. Whereby I sée that old men are not vnlike vnto the old Trées, whose barkes séeme to bee sound, when their bodies are rotten.

I will mourne, not that thou art now dead, but because thou hast liued so long, neither do I weep to sée thée without breath, but to find thée without money. In stead of coyne thou hast left me counsell. O politike old man, didst thou learne by experience, that an edge can be any thing worth if it haue nothing to cut? or that Miners could worke without mettals, or wisedome thriue without wherewith? What auaileth it to be a cunning Lapidary and haue no stones? or a skilfull pilot, and haue no ship? or a thrifty man and haue no mony? wisedome hath no mint, counsel is no coyner. He that in these dayes séeketh to get by wealth, by wit without friends, is like vnto him y thinketh to buy meat in the market for honesty, without money: which thriueth on either side so wel, that the one hath a witty head, and an empty purse; the other a godly minde, and an empty belly.

Yea

Yea, such a world it is, the gods can doe nothing without gold: and who of more might: nor Princes any thing without guifts: and who of more Maiesty: nor Philosophers any thing without gilt: and who of more wisedome, for as amongst the Egiptians there was no man esteemed happy that had not a beast full of spots; so amongst vs there is none accounted wise, that hath not his purse full of gold. And hadst thou not loued money so well, thou wouldst neuer haue liued so warily, and dyed so wickedly, who either burying thy treasure doth hope to méete it in Hell, or borrowing it of the Diuill, hast rendred him the whole: the interest whereof, I feare mee, commeth to no lesse then the price of thy soule.

But whether art thou carried Callimachus? rage can neither reduce thy Fathers life or recouer his treasure. Let it suffice thee that he was vnkind, and thou vnfortunate: that he is dead and heareth thée not, that thou art aliue and profittest nothing.

But what? did my Father thinke, that too much wealth would make me proud: and feared not too great misery would make me desperate? Whiles he was beginning afresh to renue his complaints and reuile his parents, his kinsfolke assembled, who caused him to bridle his lauish tongue, although they maruailed at his pitteous tale. For it was well knowne to them all, that Cassander had more money then halfe the Country, and loued Callimachus better then his owne selfe.

Callimachus by the importunity of his allies, repressed his rage, setting in order for all things requisite for his Fathers Funerals: who being brought with due reuerence vnto the graue, he returned home, making a short Inuentory to his Fathers long will. And hauing made ready money of such moueables as were in his house, put both them and his house into his purse, resoluing now with-himselfe in this extremitye, either with the hazard of his labour to gaine wealth, or by mis-fortune to seeke death, accounting it as great shame to liue without trauell, as griefe to bee left without treasure. And although he was earnestly entreated, as well by gods proffers as gentle perswasions, to wean himselfe frō so desolat or rather desperate life, he would not hearken either to his own commodities or counsells: for séeing said he, I am left heyre to all the world, I meane to execute my authority, and to claime my lands in all

places of the world. Who now so rich as Callimachus? who had as many reuenues euery where as in his owne countrey. Thou being in a readines to depart, appareled in all colours, as one fit for all companies, and willing to see all countryes, iourned three or foure dayes very deuoutly like a Pilgrime, who straying out of his pathway, and somewhat weary, not vsed to such day labours, rested himselfe vppon the side of a siluer streame: euen almost in the grisping of the Euening: where thinking to steale a nappe, began to close his eyes.

As hee thus lay betweene slumbring and waking, hee heard one cough piteously, which caused him to start: and seeing no creature, hee searched diligently in euery bush, and vnder euery shrub: at the last hee lighted on a little Caue, where thrusting in his head, more bold then wise, hee espied an old man clad all in gray, with a head as white as Alablaster, his hoary beard hanging downe welneere to his knees, with him no earthly creature, sauing onely a Mouse sleeping in a Cats eare

Ouer the fire this good old man sate leaning his head to looke into a little earthen vessell which stood by him. Callimachus delighted more then abashed at the strange sight, thought to see the manner of his hoast, before hee would bee his guest.

This old man immediatly tooke out of his pot certaine rootes, on the which hee fed hungerly, hauing no other drinke then fayre water. But that which was most of all to bee considered and noted, the Mouse and the Cat fell to their victualls, beeng such reliques as the old man had left, yea, and that so louingly, as one would haue thought them both married, iudging the Mouse to bee very wilde, or he Cat very tame.

Callimachus could not refraine laughter, to behold the solemne Feast; at the voyce whereof, the old man arose, and demanded who was there: vnto whom Callimachus answered: Father, one that wished thy both greater cheere, and better seruants: vnto whom hee replyed, shoaring vp his eyes; By Iis son, I account the cheere good which maintaineth health, and the seruants honest, whom I finde faithfull. And if thou neither thinke scorn of my company nor my cell, enter and welcome: the which offer Callimachus accepted with great thankes, who thought his lodging would bee better then his supper.

pée. The next morning, the old man béing very inquisitiue of Callimachus what he was, where he dwelt, and whither he would, Callimachus discoursed with him in particulars, as before, touching his fathers death, and despight, against whom he vttered so many bitter and burning words, as the old Hermits eares glowed to heare them, and my tongue would blister if I should vtter them.

Moreouer he added, that he was determined to séeke aduentures in strange lands, and either to fetch the golden fléece by trauell, or sustaine the force of fortune by his owne wilfull folly.

Now Philautus, thou shalt vnderstand that this old Hermit which was named also Cassander, was brother to Callimachus father, and vncle to Callimachus, vnto whom Cassander had before his death conueied the summe of ten thousand pound, to the vse of his sonne in his greatest extremity and necessity, knowing, or at the least foreséeing, that his yong Colt would neuer beare a white mouth without a hard bridle. Also he assured himselfe that his brother so little tendered money, being a professed Hermit, and so much tendered and estéemed Callimachus, being his néere kinsman, as he put no doubt to stand to his deuotion.

Cassander this old Hermit, hearing it to be Callimachus his nephew, and vnderstanding of the death of his brother, dissembled his griefe, although he were glad to sée things happen out so well, and determined with himselfe to make a cosen of his yong nephew, vntill he had bought wit with the price of woe: wherefore he assayed first to stay him from trauell, and to take some other course more fit for a gentleman. And to the intent, said he, that I may perswade thée, giue eare to my tale. And this is the tale, Philautus, that I promised thée, which the Hermit sitting now in the Sunne, began to vtter to Callimachus.

When I was yong as now thou art, I neuer thought to be old, as now I am: which caused lusty blood to attempt those things in youth, which aking bones haue repented in age. I had one onely brother which also bore my name, being both borne at one time as twins, but so farre disagréeing in nature, as had not as well the respect of the iust time, as also the certainty and assurance of our mothers fidelity, perswaded the world wee had one Father; it

would very hardly haue béene thought, that such contrary dispositions could well haue béene bred in one wombe, or issued from ones loynes. Yet as out of one and the selfe same rot, commeth as well the wild Olive, as the swéet; and as the Palme Persian Figtrée beareth aswell Apples as Figges: so our mother thrust into the world at one time, the blossome of grauity, and lightnesse. We were nursed both with one teat, where my brother sucked a desire of thrift, and I of theft: which euidently sheweth, that as the breath of the Lion engendreth aswell the Serpent as the Ant; and as the selfe same dewe forceth the earth to yéeld both the darnell and wheat, or as the Easterly winde maketh the blossomes to blast, and the buds to blow: so one wombe nourisheth contrary wits, and one milke, diuers maners: which argueth something in Nature, I know not what, to be maruellous, I dare not say monstrous.

As we grew old in yeares, so began we to be more opposite in opinions: he graue, I gamesome: he studious, I careless: he without mirth, and I without modesty. And verily had we resembled each other as little in fauour, as we did in fancy, or disagréed as much in shape, as we did in sences, I know not what Dedalus would haue made a Labyrinth for such monsters, or what Apelles could haue coloured such mishaps. But as the Painter Tamantes could in no way expresse the griefe of Agomemnon, who saw his only daughter sacrificed, and therefore drew him with a vaile ouer his face, whereby one might better conceiue his anguish, then he colour it: so some Tamantes séeing vs, would be constrained with a Curtaine to shadow that deformity, which no counterfait could portray liuely. But Nature recompenced the dissimilitude of mindes, with a sympathy of bodies: for we were in all parts one so like the other, that it was hard to distinguish either in spéech, countenance, or height, one from the other; sauing that either carried the motion of his minde in his maners, and that the affects of the heart were bewrayed by the eyes, which made vs known manifestly. For as two Rubies be they neuer so like, yet if they be brought together, one staineth the other, so we being close one to the other, it was easie to imagine by the face, whose vertue deserued most fauour: for I could neuer sée my brother, but his grauity would make me blush, which caused me to resemble the Thrush,

who

who neuer singeth in the company of the Nightingale. For whilest my brother was in presence, I durst not presume to talke, least his wisedome might haue checked my wildnes. Much like to Roscius, who was alwaies dumbe when he denied with Cato. Our Father being on his death bed, knew not whom to ordaine his heire, being both of one age: to make both, would breed, as he thought, vnquiet: to appoint but one, were, as he knew, iniury: to deuide equally, were to haue no heire: to impart more to the one then to the other, were partiality: to disherit me of his wealth, whom nature had disherited of wisedome, were against reason: to barre my brother from gold, whom God seemed to endue with grace, were flat impiety: yet calling vs before him, he blered with watry eyes these words.

WEre it not my vow, that nature worketh more in me, then iustice, I should disherit the one of you, who promiseth by his folly to spend all, and leaue the other nothing, whose wisdome séemeth to purchase all things. But well know that a bitter root is amended with a swéet graft, and crooked trées prooue good Cammocks, and wild grapes make pleasant wine. Which perswadeth me, that thou (pointing to me) wilt in age repent thy youthly affections and learne to dye as well, as thou hast lined wantonly. As for thée, (laying his hand on my brothers head) although I sée more then commonly in any of thy yéeres, yet knowing that those that giue themselues to be bookish, are often times so blockish, that they forget thrift (whereby the old saying is verified, that the greatest Clerks are not the wisest men, who dig still at the root while others gather the fruit) I am determined to helpe thée forward, lest hauing nothing, thou desire nothing, and so be accounted as no body. He hauing thus said, called for two bags, the one full of gold, the other stuft with writings, and casting them both vnto vs, said thus: there my sonnes, diuide all, as betwéene you it shall be best agréed, and so rendred vp his ghost with a pitifull groane.

My brother, as one, that knew his owne good and my humor, gaue me leaue to choose which bagge I liked: at the choice, I made no great curiosity, but snatching the gold let goe the writings, which were as I knew, Euidences for land, Obligations for debt, too heauy

for me to carry, who determined (as now thou doſt Callimachus) to ſeeke aduentures. My purſe now ſwelling with a tympany, I thought to ſearch all Countries for a remedy, and ſent many golden Angels into euery quarter of the world, which neuer brought newes againe to their Maſter, being either ſoared into heauen, where I cannot fetch them, or ſunke into hell for pride, where I meane not to follow them. This life I continued the ſpace of fourteene yeares, vntill I had viſited and viewed euery country, and was a ſtranger in mine owne: but finding no treaſure to be wrapped in trauell, I returned with more vices, then I went forth with pence; yet with ſo good a grace, as I was able to ſinne both by experience and authority: vſe framing me to the one, and the countries to the other. There was no crime ſo barbarous, no murder ſo bloody, no oath ſo blaſphemous, no vice ſo execrable, but that I could readily recite where I learned it, and by roat repeat the particular crime of euery particular countrey, city, towne, village, houſe, or chamber. If I met with one of Creete, I was ready to lie with him for the whetſtone. If with a Grecian, I could diſſemble with Synon I could court it with the Italian, caroule with the Dutchman. I learned all kindes of poyſons, yea, ſuch as were for the Popes holineſſe. In Egypt I worſhipped their ſpotted God at Memphis: in Turky, the Mahomet: in Rome, their Maſſe: which gaue not onely a remiſſion for my ſinnes paſt without penance, but alſo a commiſſion to ſinne euer after without preiudice. There was no faſhion but fitted my backe, no fancy but ſerued my turne. But now my barrell of gold which pride ſet abroach, Loue began to ſet a tilt, which in ſhort time ranne ſo on the lees that the diuell daunced in the bottome, where he found neuer a croſſe, It were too tedious to vtter my whole life in this my pilgrimage, the remembrance whereof doth nothing but double my repentance. Then to grow to an end, I ſeeing my mony waſted, my apparrell worne, my minde infected with as many vices, as my body with diſeaſes, and my body with more maladies, then the Leopard with markes: hauing nothing for amends but a few broken languages, which ſerued mée in no more ſtead, then to ſée one meat ſerued in diuers diſhes: I thought it beſt to returne into my native ſoile: where finding my brother as farre now to exceed others in wealth, as hee did in wit, and that hee

had

had gained more by thrift, then I could spend by pride, neither enuied his estate, nor pitied mine owne: but opened the whole course of my youth, not thinking thereby to recouer that of him by request which I had lost my selfe by ryot. For casting in my minde the misery of the world with the mischéefes of my life, I determined from that vnto my liues end, to leade a solitary life in this caue, which I haue done the terme of full forty winters: from whence, neither the earnest entreaty of my brother, nor the vaine pleasures of the world could draw me, neither shall any thing but death.

Then my good Callimachus, record with thy selfe the inconueniences that come by trauelling, when on the Seas euery storme shall threaten death, and euery calme a danger, when either thou shalt be compelled to board others like a Pirate, or feare to be boarded of others as a Merchant: when at all times thou must haue the backe of an Asse to beare all, and the mout of a swine to say nothing, thy hand on thy cappe to shew reuerence to euery rascall, thy purse open to be prodigall to euery Booze, thy sword in thy sheath, not once daring either to strike or ward; which maketh me thinke that trauellers are not onely framed not to commit iniuries, but also to take them. Learne Callimachus of the bird Acanthis, who beeing bred in the thistles, will lye in the thistles; and of the Grashopper, who beeing sprung of the grasse, will rather dye, then depart from the grasse, I am of this minde with Homer, that as the snaile that crept out of her shel, was turned eftsoones into a Toad and thereby was forced to make a stoole to sit on, disdaining her owne house: so the traueller that straggleth from his owne country, is in short time transformed into so monstrous a shape, that he is faine to alter his mansion with his manners, and to liue where he can, not where he would. What did Vlisses wish in the midst of all his trauelling, but onely to see the smoke of his owne Chimney? Did not all the Romanes say that hee that wandred, did nothing else but heape sorrowes to his friendes, and shame to himselfe, and resembled those that seeking to light a linke, quenched a lamp? imitating the barbarous Gothes, who thought the rootes in Alexandria, sweeter then the Reisons in Barbarie. In my opinion it is a homely kinde of dealing, to preferre the courtesie of those he neuer knew, before the honesty of those among whom he was borne: he that cannot liue with a great in his owne

Country,

Countrey, shall neuer inioy a penny in another nation?

Little dost thou know, Callimachus, with what wood trauellers are warmed, who must sléepe with their eies open, least they be slaine in their beds; and wake with their eies shut, least they be suspected in their lookes, and eat with their mouthes close, least they be poysoned with their meates. Where, if they war wealthy, they shall be enuied, not loued: if poore, punished, not pitied: if wise, accounted espials, if foolish, made drudges. Euery gentleman will be their péere, though they be noble, and euery peasant their Lord, if they be gentle. He therefore that leaueth his owne house, to séeke aduentures, is like the Quaile, that forsaketh the Wallowes to eate Hemlocke; or the Flie, that shunneth the Rose, to light in a Cowshard.

Ah, Callimachus, there will no mosse stick to the stone of Sisiphus, no grasse hang on the héeles of Mercury, no butter cleaue on the head of a traueller. For as the Eagle at euery flight loseth a fether, which maketh her bauld in her age: so the Traueller in euery country loseth some fléece, which maketh him a beggar in his youth, by buying that with a pound he cannot sell againe for a penny, Repentance. But why go I about to dissuade thée from that, which I my selfe followed, or to perswade thée to that which thou thy selfe fliest? My gray haires are like vnto a whit Frost, thy red blood not vnlike vnto hot fire: so that it cannot be, that either thou shouldst follow my counsell, or I allow thy conditions: such a quarrell hath there alwaies béene betwéene the graue and the cradle, that he that is young, thinketh the old man fond, and the old knoweth the yong man to be a foole. But Callimachus, for the towardnesse I sée in thée, I must needs loue thée, and for thy frowardnesse, of force counsell thée, and doe in the same sort as Phœbus did the daring boy Phaeton. Thou goest about a greater matter, neither fit for thy yéeres, being very yong, nor thy profit, being left so poore, that desirest that which thou knowest not, neither can any performe that which thou séemest to promise. If thou couet to trauell strange countries, search the Maps: there shalt thou sée much, with great pleasure and small paines: if to be conuersant in all courts, read histories, where thou shalt vnderstand both what the men haue beene, and what their maners are: and me thinketh there must be much delight when there is no danger. And if thou haue any care either of the

greene

grene bud, which springeth out of the tender stalke, or the timely fruit which is to grow of so good a roote, seeke to kill the one, or hasten the other: but let him so worke, that grafts may be gathered on the tree, rather than stickes to burne. And so I leaue thee, not to thy selfe, but to him that made thee, who guide thee with his grace, whether thou goest as thou wouldest, or tarry at home as thou shouldest.

Callimachus obstinate in his fond conceit, was so farre from being perswaded by this old Hermit, that he rather made it a greater occasion of his pilgrimage, and with an answer, betweene seeming and reasoning, he replied thus.

Father or friend (I know not very well how to terme you) I haue been as attentiue to heare your good discourse, as you were willing to vtter it: yet me thinketh you deale marueilously with youth in seeking by sage counsell to put gray hairs on their chins, before nature hath giuen them almost any haires on their heads: wherein you haue gone so farre, that in my opinion your labour had been better spent, in trauelling where you haue not lined, than in talking where you cannot be beleeued. You haue bin a traueller, and tasted nothing but sower, therefore whosoeuer trauelleth, shall eat of the same sauce: an argument it is, that your fortune was ill, not that others should be as bad; and a warning to make you wise, not a warning to proue others vnfortunate. Shall a souldier that hath receiued a skar in the battell giue out that all warriours shall be maimed? or the Merchant that hath lost by the seas, be a cause that no other should venture? or a traueller that hath sustained harme by sinister fortune, or beene infected by his owne follie, dissuade all gentlemen to rest at their owne home, till they come to their long home? Why then let all men abstaine from wine, because it made Alexander tipsie; let no man loue a woman, for that Tarquine was banished: let not a wise man play at all, for that a foole hath lost all: which in my mind would make such melody, that we should be inforced to leaue things that were best, for feare they may be bad; and that were as fond, as not to cut ones meate with that knife that another hath cut his finger. Things are not to be iudged by the euent, but by the end; nor trauelling to be condemned by yours or manies vnlucky successe, but by the common and most

approued.

approued wisedome of those that can better shew what it is then I, and will better speake of it then you doe.

Where you allege Vlisses, that he desired nothing so much as to see the smoke of Ithaca, it was not because he loued not to trauell, but that he longed to see his wife after his trauell: and greater commendation brought his trauell to him then his wit: the one taught but to speake, the other what he should speake. And in this you turne the point of your owne bodkin into your own bosome. Vlisses was no lesse esteemed for knowledge he had of other countries, then for the reuenues he had in his owne. And wherein the end you seeme to referre me to the viewing of Maps, I was neuer of this mind, to make my ship in a painters shop: which is like those that haue great skil in a wooden Globe, but neuer behold the sky. And he that seeketh to be a cunning traueller by seeing the maps, and an expert Astronomer by turning the Globe, may be Apprentise for Apelles, but no Page for Vlisses.

Another reason you bring, that trauelling is costly: I speake for my selfe, he that hath a little to spend, hath not much to lose, and he that hath nothing in his owne country cannot haue lesse in any.

Would you haue me spend the flower of my youth, as you do the withered race of your age? can the faire bud of youth creepe into the ground, as it were frost-bitten? no father Hermit, I am of Alexanders mind, if there were as many worlds, as there be cities in the world, I would neuer leaue vntill I had seene all the worlds, and each city in euery world. Therefore to be short, nothing shall alter my mind, neither penny, nor Pater noster.

This old man seeing him so resolute, resolued to let him depart, and gaue him this farwell.

My good son, though thou wilt not suffer me to perswade thee, yet shalt thou not let me to pity thee, yea and to pray for thee: but the time will come, when comming home by weeping cross, thou shalt confesse that it is better to be at home in the cane of an Hermit then abroad in the court of an Emperour, and that a crust with quietnesse, shall be better then Quailes with vnrest.

And to the end thou maist proue my sayings as true, as I know thy selfe to be wilfull, take the paines to returne to this poore cell,

where

where thy fare shal be amended, if thou amend thy fault: & so farwel.

Callimachus courteously tooke his leaue & went his way but we will not leaue him vntill we haue him againe at the cell, where wee found him.

Now Philautus and Gentlemen all suppose that Callimachus had as ill fortune as euer had any, his minde infected with his body, his time consumed with his treasure: nothing won, but that hee cannot lose, though he would, misery. You must imagine (because it were too long to tell all his iourney) that he was sea sicke, as thou beginnest to be Philautus, that he hardly escaped death, that hee endured hunger and colde, heat without drinke, that he was entangled with women, intrapped, deceiued, that euery stoole he sate on was penilesse bench, that his robes were ragges, that he had as much need of a Chirurgion as a Phisition; & that thus he came home to the Cell, and with shame and sorrow began to say as followeth.

I Finde too late, yet at length that in age there is a certaine foresight which youth cannot search, and a kinde of experience, vnto which vnripened yeares cannot come, so that I must of necessity confesse, that youth neuer raigneth well, but when age holdeth the bridle: you see (my good father) what I would say by outward show and I need not tell before I haue tryed, because before you told me I should find it: this I say, that whatsoeuer misery happened either to you, or any, the same hath chanced to me alone, I can say no more, I haue tried no lesse. The olde Hermite glad to see this ragged Colt returned, yet grieued to see him so tormented, thought not to adde sowre wordes to augment his sharpe woes, but taking him by the hand and sitting downe, began after a sollemne manner from the beginning to the end, to discourse with him of his fathers affairs, euen after the sort that I before rehearsed and deliuered vnto him his money thinking now that misery would make him thrifty, desiring also that as well for the honour of his fathers house, as his owne credit, he would returne againe to the Iland, and there be a comfort to his friends, and a relefe to his poore neighbours, which would bee more worth then his wealth, and a fulfilling of his Fathers last will.

Callimachus, not a little pleased with this tale, and I thinke not much

much displeased with the gold, gaue such thankes as to such a friend apperteined, and following the counsel of his vncle, which euer after he obeied as a commandement, hée came to his owne house, liued long with great wealth, and as much worship as any one in Scyrum, and whether he be now liuing I know not: but whether he be or not it skilleth not.

Now, Philautus, I haue told this tale to this end, not that I think trauelling to be ill, if it be vsed well, but that such an aduice be taken, that the horse carry not his owne bridle, nor youth rule himselfe in his owne conceits. Besides that, such places are to be chosen, where, in to inhabit, that are as commendable for vertue, as buildinge: where the manners are more to bée marked, then the men seene. And this was my whole drift, either neuer to trauell, or so to trauell, that although the purse be weakned, the mind may be strengthened. For not he that hath séene most countries is most to be estéemed, but hee that learned best conditions: for not so much is the Situation of the places to bee noted, as the vertues of the persons. Which is contrary to the common practise of our trauellers, who goe either for gaine, and returne without knowledge; or for fashion sake, and come home without piety; whose estates are as much to be lamented, as their follies are to be laughed at: this causeth youth spend their golden time without either praise or profit, pretending a desire of learning, when they onely follow loytering. But I hope our trauell shall bee better imployed, seeing vertue is the white wee shoot at, not vanity: neither the English tongue (which as I haue heard almost barbarous) but the English manners, which as I thinke are most precise. And to thée Philautus, I beginne to addresse my speech, hauing made an end of my Hermits tale: and if these few precepts I giue thée bee obserued, then doubt not but we both shall learne, that we best like. And these they are:

AT thy comming into England bee not too inquisitiue of newes, neither curious of matters of state: in assemblies aske no question, either concerning manners, or men. Bée not too lauish of thy tonge, either in causes of waight, least thou shew thy selfe an espial, or in wanton talke, lest thou proue thy selfe a fole.

At

It is the nature of that Country to ſift ſtrangers: euery one that ſhaketh thée by the hand is not ioyned to thée in heart.

They thinke Italians wanton, and Grecians ſubtill: they will truſt neither, they are ſo incredulous: but vndermine both, they are ſo wiſe. Be not quarrellous for euery light occaſion: they are impatient in their anger of an equall, ready to reuenge an iniury, but neuer wont to proffer any, they neuer fight without prouoking: and once prouoked they neuer ceaſe.

Beware thou fal not into the ſnares of loue; the women there are wiſe, the men crafty: they will gather loue by thy lookes, and picke thy minde out of thy hands. It ſhall bee there better to heare what they ſay, then to ſpeake what thou thinkeſt; they haue long eares and ſhort tongues; quicke to heare and ſlow to vtter: broad eyes ann light fingers, ready to eſpye, and apt to ſtrike. Euery ſtranger is a marke for them to ſhoote at: yet thus muſt I ſay which in no Country I can tell the like, that it is as ſeldome to ſée a ſtranger abuſed there as it is rare to ſée any well vſed elſewhere: yet preſume not too much of the courteſies of them, for they differ in nature, ſome are hot, ſome cold, one ſimple, another wily: yet if thou vſe few words, and faire ſpéeches, thou ſhalt command them any thing thou ſtandeſt in néed of.

Touching the ſituation of the ſoyle, I haue read in my ſtudye, which I partly beléeue (hauing no worſe Author then Cæſar) yet at my comming when I ſhall conferre the things I ſée, with thoſe I haue read, I will iudge accordingly, and this I haue heard that the inward part of Brittaine is inhabited by ſuch as were borne & bred in the Ile, and the Sea coaſt by ſuch as haue paſſed thither out of Belgicke to ſearch boates and to make warre.

The Country is maruellouſly repleniſhed with people, and there be many buildings, almoſt like in faſhion to the buildings of Gallia. There is great ſtore of cattell: the coyne they vſe is either of Braſſe, or elſe rings of iron, ſiſed at a certaine waight in ſtead of money. In the inner parts of the Realme groweth Tinne, and in in the ſea coaſt groweth iron. The Braſſe that they occupie, is brought in from beyond the ſea. The ayre is more temperate in thoſe places then in France, and the cold leſſer. The Iland is in faſhion three cornered, whereof one ſide is towards France: the one corner of this

ſide

ſide which is Kent, where for the moſt part ſhips arriue out of France is in the Eaſt, and the other neather moſt is toward the ſouth. This ſide containeth about fiue hundred miles. Another ſide lyeth toward Spain and the Sun going downe, on the which ſide is Ireland, leſſe then Brittaine as is ſuppoſed by the one halfe: but the cut betwéene them is like the diſtance that is betwéene France & Brittaine. In the midſt of this courſe is an Iland called Man, the length of this ſide is, (according to the opinion of the inhabiters) ſeauen hundred miles. The third ſide is Northward, and againſt it lyeth no land, but the point of the ſide butteth moſt vppon Germany. This they eſteemed to be eight hundred miles long: and ſo the circuit of the whole Iland, is two thouſand miles. Of all the inhabitants of this Ile, the Kentiſhmen are the ciuilleſt, the which country marcheth altogether vpon the Sea, & differeth not greatly from the manner of France. They that dwell more in the heart of the Realme ſowe corne, but liue by milke and fleſh, and cloth themſelues in leather. All the Brittaines do die themſelues with woad, which ſetteth a bleuiſh colour vpon them, and maketh them more terrible to behold in battel. They weare their hayre long, and ſhaue all parts of their body, ſauing the head and the vpper lip. Diuers other vſes and cuſtomes are among them, as I haue read Philautus: But whether theſe be true or no I will not ſay: for me thinketh an Iland ſo well gouerned in peace then, and ſo famous in victories, ſo fertile in all reſpects, ſo wholſome and populous, muſt néedes in the terme of a thouſand yéeres be much better, and I beléeue we ſhall finde it ſuch, as we neuer read the like of any, vntill we arriue there we ſhall ſuſpend our iudgements: yet doe I meane at our returne from thence to draw the whole deſcription of the land, the cuſtomes, the nature of the people, the ſtate, the gouernment, and whatſoeuer deſerueth either maruell or commendation.

Philautus not accuſtomed to thoſe narrow Seaes, was more readie to tell what wood the ſhip was made of, then to anſwer to Euphues diſcourſe: yet betwéene waking and winking, as one halfe ſicke and ſomewhat ſléepy, as came in his braines, anſwered thus: In faith Euphues, thou haſt told a long tale, the beginning I haue forgotten, the middle I vnderſtand not, and the end hangeth not together: therefore I cannot repeat it as I would, or delight in it as

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ought: yet if at our arriuall thou wilt renue thy tale, I will rub my memorie: in the meane season, would I were either againe in Italy, or now in England: I cannot breake these seas which prouoke my stomacke so, I haue an appetite; it were best for me to take a nap, for euery word is brought forth with a nod, Euphues replied, I cannot tell, Philautus, whether the sea make thée sicke, or she that was borne of the sea: if at the first, thou hast a queasie stomacke: if the latter, a wanton desire. I will beléeue thou remembrest nothing that may doe thée good, nor forgettest any thing which can doe thée harme, making more of a sore than of a plaister, and wishing rather to be cursed then cured: wherein thou agréest with those, which hauing taken a surfet, séeke the meanes rather to sleepe than to purge; or those, that hauing the gréene sicknesse, and are brought to deaths dore, follow their owne humor, and refuse the Physitions remedie. And such, Philautus, is thy disease, who pinning in thine owne follie chosest rather to perish in loue, then to liue in wisdome: but whatsoeuer be the cause, I wish the effect may answer my friendly care: then doubtlesse thou shalt neuer die being sea sicke, or doat being loue sicke. I would the sea could as well purge thy minde of fond conceits, as thy bodie of grosse humors. Thus ending, Philautus againe began to barge.

Without doubt Euphues, thou doest me wrong, in séeking a skar in a smooth skin, thinking to stop a veine where none is opened, and to cast loue in my téeth, which I haue already spit out of my mouth; which I must néedes thinke proceedeth rather for lacke of matter, than any good meaning, else wouldest thou neuer harp on that string which is burst in my heart, and yet euer sounding in thy eares. Thou art like those that procure one to take Physicke beefore hee be sicke, and to apply a fearecloth to his bodie when he feeleth no ache or a vomit for his surfet, when his stomacke is emptie. If euer I fall to mine old byasse, I must put thee in the fault that talkest of it, seeing thou didst put me in the minde to think of it, whereby thou semest to blow the cole which thou wouldest quench, setting keene edge where thou desirest not to haue a sharp point, impiting a father to make me flie, where thou oughtest rather to cut my wing for feare of soaring.

Lucilla is dead, and she vpon whome I gheſſe thou harpest is for-

gotten, the one not to be redéemed, the other not to bee thought on. Then good Euphues, wring not a horse on the withers with a false saddle, neither imagine what I am by my thoughts, but by mine owne doings: so shalt thou haue mee both willing to follow good counsell, and able heereafter to giue thée comfort. And so I rest halfe sléepy with the seas.

With this answere Euphues held himselfe content, but as much weary with talke as the other was with trauell, made a pillow of his hand; and there let them both sléepe their fill, and dreame with their fantasie, vntill either a storme cause them to wake, or their hard beds, or their iourneyes end.

Thus for the space of an eyght wéekes, Euphues and Philautus sailed on the seas, from the first shipping, betwéene whom diuers spéeches were vttered, which to recite were nothing necessary in this place, and weighing the circumstances, scarce expedient: what tempest they indured, what strange sight in the Element, what monstrous Fishes were séene, how often they were in danger of drowning, in feare of boording, how weary, how sicke, how angry, it were tedious to write; for that whosoeuer hath read of trauelling, or hath himselfe vsed it, can sufficiently ghesse what is to bée said. And thus I leaue to the iudgement of those that in the like iourney haue spent their time from Naples to England: for if I should faine more then others haue tryed, I might bee thought to Poeticall, if lesse partiall

Therefore I omit the Wonders, the Rockes, the Markes, the Gulfes, and whatsoeuer they passed or saw, least I should trouble diuers with thinges they know, or may shame my selfe with things I know not.

Let this suffice, that they are safely come within a ken of Douer, which the Maister espying, with a chéerefull voyce, waking them, began to vtter these words vnto them:

GEntlemen and frinds, the longest summers day hath his eueuing. Vlisses arriueth at last, and rough windes in time bring the Ship to safe Road. Wee are now within foure houres sailing of the Hauen, and as you will think of an earthly Heauen. Yonder white Cliffes, which easily you may perceiue, are Douer hilles, wherevnto is adioyning a strong & famous Castle, into the which

Iulius

Iulius Cæsar did enter, where you shall view many goodly monuments, both strange ancient.

Therefore pull vp your hearts, this merry wind will immdiatly bring vs to an easie bait.

Philautus was glad he slept so long, and was awaked in so good time, being as we ary of the Seas, as he that neuer vsed them.

Euphues not sorrowfull of this good newes, began to shake his eares and was soone apparrelled. To make short, the winds were so fauourable, the Marriners so skilfull, the way so short, that I feare me they will land, before I can describe the manner how, & therefore suppose them now in Douer Towne, in the noble Isle of England, somwhat benighted, and more apt to sleepe then sup, yet for maners sake they entertained their maister, and the rest of the Merchants and Mariners; where hauing in due time both recorded their trauell past, and ended their repast, euery one went to his lodging, where I will leaue them soundly sleeping vntil the next day.

The next day they spent in viewing the Castle of Douer, the Pire, the Cliffes, the Road, and Towne, receiuing as much pleasure by the sight of ancient monuments, as by their courteous entertainement, as lesse praising the persons for their good mindes, then the place for their good buildings: and in this sort they refreshed themselues three or foure dayes, vntill they had digested the Seas, and recouered againe their healthes, yet so warily they behaued themselues, as they were neuer heard either to enquire of any newes, or point at any Fortresse, beholding the Bulwarkes with a slight and careless regard, but the other places of peace with admiration.

Folly it were to shew what they saw, seeing hereafter in the description of England it shall most manifestly appeare.

But I wil set them forward in their iourney, where now within this two houres we shall finde them in Canterbury.

Trauailing thus like two Pilgrimes, they thought it most necessary to direct their steppes towards London, which they heard was the most royall seat of the Quéene of England. But first they came to Canterbury, an olde Citty, somewhat decayed, yet beautifull to behold, most famous for a Cathedrall Church, the very Maiesty whereof stroke them into a maze, where they saw

many monuments, and heard tell of greater than either they euer saw, or easily could beléeue. After they had gone long, séeing themselues almost benighted, determined to make the next house their Inne, and espying in their way euen at hand, a very pleasant garden, or rather a néere; where they saw a comely old man, as busie as a Bée among his Bées, whose countenance bewraied his cõditions: this anciant Father, Euphues gréeted in this maner:

FAther, if the curtesie of England be answerable to the custome of Pilgrimes, then will the nature of the countrey excuse the boldnesse of strangers, our request is to haue such entertainment, being almost tired with trauell, not as diuers haue for acquaintance, but as all men haue for their money: which courtesie if you graunt, we we will euer remaine in your debt, although euery way discharge our due: and rather we are importunate the more, for that we are no lesse delighted with the pleasures of your garden, then the sight of your grauity. Unto whom the old man said:

GEntlemen, you are no lesse I perceiue by your manners, and you can be no more being but men: I am neither so vncourteous to mislike your request, nor so suspicious to mistrust your truthes, although it be no lesse perillous to be secure, then péeuish to be curious. I kéepe no victualling, yet is mine house an Inne. and I am hoast for euery honest man, so far as they with courtesie will, and I may with ability. Your entertainement shall bee as small for cheare, as your ahquaintance is for time; yet in my house you may happily find some one thing cleanly, nothing courtly: for that wisdom prouideth things necessary, not superfluous: and age séeketh rather a modicum for sustenance, then feasts for surfets. But vntill something may bee made ready, might I bee so bold as enquire your names, countryes, and the cause of your pilgrimage: wherein if I shall be more inquisitiue then I ought, let my rude birth satisfie my bold request, which I will not vrge as one importunate (I might say) impudent.

Euphues séeing this fatherly and friendly Sire (whom we will name Fidus) to haue no lesse inward courtesie, then outward comlinesse, conuicted (as wel he might) that the proffer of his bounty noted the noblenesse of his birth, being well assured, that as no Thersites could be transformed into Vlisses, so no Alexander could

be

be couched in Damocles. Thinking therefore now with more care and aduisement to temper his talke, least either he might seeme foolish or curious, he answered him in these termes.

GOod Sir, you haue bound vs vnto you with a double chaine, the one, in pardoning our presumption, the other, in granting our petition. Which great and vndeserued kindnesse, though we cannot requite with the like, yet if occasion shall serue, you shall find vs hereafter as willing to make amends, as we are now ready to giue thanks. Touching your demands, we are not so vnwise to mislike them, or so vngrateful to deny them, lest in concealing our names, it might be thought for some trespasse, and couering our pretence, we might be suspected of treason. Know you then sir, that this Gentleman my fellow, is called Philautus, I Euphues: he an Italian, I a Grecian, both sworne friends by iust triall, both Pilgrimes by free will. Concerning the cause of our comming into this Iland, it was onely to glew our eies to our eares, that we may iustifie those things by sight, which we haue oftentimes with incredible admiration vnderstood by hearing: to wit, the rare qualities as well of the body as the minde, of your most dread soueraigne and Queene, the bruite of the which hath filled euery corner of the world, insomuch as there is nothing that moueth either more matter or more maruell then her excellent Maiesty. Which Fame when we saw without comparison, and almost aboue credit, we determined to spend some part of our time and treasure in the English Court, where if I could find the report but to be true in halfe, we should not only thinke our money and trauell well imployed, but returned with interest more then infinite. This is the onely end of our comming, which we are nothing fearefull to vtter, trusting as well to the courtesie of your country, as to the equity of our cause.

Touching the Court, if you can giue vs any instruction, we shall thinke the euening well spent: which procuring our delight, may no way worke our disliking.

GEntlemen (answered this old man) if because I entertaine you, you seeke to vndermine me, you offer me great discourtesie: you must needes thinke me very simple, or your selues very subtle

subtle, if vpon so small acquaintance I should answer to such demaundes, as are neither for me to vtter being a subiect, nor for you to know being strangers. I keepe hiues for Bées not houses for busie bodies (pardon me Gentlemen, you haue moued my patience) and more welcome shall a waspe bee to my honey, then a priuie enemy to my house. If the rare report of my most gratious Ladie haue brought you hither, mée thinketh you haue done very ill to chuse such a house to confirme your mindes, as séemeth more like a prison then a palace, whereby, in my opinion, you meane to derogate from the worthinesse of the person by the vilenesse of the place, which argueth your pretence to sauour of malice more then honest meaning. They vse to consult of Ioue in the Capitoll: of Cæsar in in the Senate: of our Quéene in her owne Court. Besides that Alexander must not be painted of none but Apelles, nor ingrauen of any but Lysippus, nor our Elizabeth set forth of euery one that would in duetie, which are all, but of those that can in skill, which are few: so fare hath nature ouercome Art, and Grace Eloquence, that the Painter draweth a vaile ouer that he cannot shadow, and the Orator holdeth a paper in his hand, for that he cannot vtter. But whether am I wandring, rapt farther by deuotion, then I can wade throw with discretion: Cease Gentlemen, and and know this, that an English man learneth to speake of men, and to hould his peace of the Gods. Enquire no farther then beséemeth you least you heare that which cannot like you. But if you thinke the time long before you are repast, I will finde some talke which shall breed you delight, touching my Bées.

And here Euphues brake him off, and replied, though not as bitterly as he would, yet as roundly as he durst, in this manner.

We are not a little sorry sir not that we haue opened our mindes, but that we are taken a misse, and when we meane so well, to be intreated so ill hauing talked of no ons thinge, but esse it be of good will towards you, whom we reuerence for age: and of duetie towards your Soueraigne, whom we marueiled at for vertue: which good meaning of ours misconstrued by you, hath bred a distemperature in our heads, that we are fearefull to praise her whom all the world extolleth: and suspicious to trust you, whom aboue any in the world we loued.

And whereas your greateſt argument is, the baſeneſſe of your houſe, mee thinketh that maketh moſt againſt you. Cæſar neuer reioyced more then when hée heard that they talked of his valiant exployts in ſimple cottages, alleging this; That a bright Sunne ſhineth in euery corner, which maketh not the beames worſe, but the place better. When (as I remember) Ageſilaus ſonne was ſet at the lower end of the table, and one caſt it in his téeth as a ſhame, he anſwered: This is the vpper end where I ſit; for it is not the place that maketh the perſon, but the perſon that maketh the place honorable. When it was told Alexander that he was much praiſed of a Miller, I am glad (quoth he,) that there is not ſo much as a Miller but loueth Alexander.

Among other tales I call to my remembrance one not long, but apt, and as ſimple as it is, ſo fit it is, that I cannot omit it for the oppoꝛtunity of the time, though I might ouerleape it for the baſeneſſe of the matter. When all the birds were appointed to méete, to talke of the Eagle, there was great contention at whoſe neſt they ſhould aſſemble., euery one willing to haue it at his owne home, one preferring the nobility of his birth, another the ſtatelyneſſe of his building, ſome would haue it for one quality, ſome for another.: at laſt the Swallow ſaid they ſhould come to his neſt, being commonly of filth, which all the Birds diſdaining, ſaid, Why, thy houſe is nothing elſe but dirt. And therefore (anſwered the Swallow) would I haue talke there of the Eagle: for being the baſeſt, the name of an Eagle will make it the braueſt. And ſo (good father) may I ſay of thy Cottage, which thou ſéemeſt to account of ſo homely, that moouing but ſpéech of thy Souera/gne, it will be more like a Court then a cabbin; and of a priſon, the name of Elizabeth will make it a palace.

The Image of a Prince ſtampt in Copper, goeth as currant: and a Crow may cry Aue Cæſar without any rebuke.

The name of a Prince is like the ſwéet deaw, which falleth as well vpon low ſhrubs as high trées, and reſembleth a true glaſſe, wherein the poore may ſée their faces with the rich: or a cléere ſtreame, wherein all may drinke that are drie, not they onely that are wealthy.

Where you adde, that we ſhould feare to mooue any occaſion

touching talke of so noble a Prince, truely our reuerence taketh away the feare of suspicion

The Lambe feareth not the Lion, but the Wolfe, the Partridge dreadeth not the Eagle, but the Hawke: a true and faithfull heart standeth more in awe of his superiour whome he loueth for feare, then of his Prince whom he feareth for loue. A cléere conscience néedeth no excuse, nor feareth any accusation.

Lastly, you conclude, that neither art nor heart can so set fourth your noble Quéene as she deserueth. I grant it, and reioyce at it, and that is the cause of our comming to sée her, whom none can sufficient commend: and yet doth it not follow, that because we cannot giue her as much as she is worthy of, therefore we should not owe her any. But in this we will imitate the old Painters in Greece, who drawing in their Tables the portraiture of Iupiter, were euery houre mending it, but durst neuer finish it.

And being demanded why they began that which they could not end, they answer, in that we shew him to be Iupiter: whom euery one may begin to paint, but none can perfect. In the like manner meane we to draw in part the praises of her, whom we cannot thoroughly portray, and in that we signifie her to be Elizabeth: who inforceth euery man to doe as much as he can, when in respect of her perfection it is nothing.

For as he that beholdeth the Sun stedfastly, thinking thereby to describe it more perfectly, hath his eies so dazeled that he can discerne nothing; so fareth it with these that sée marueilously to praise those that are without the compasse of their iudgement, and all comparison, that the more that they desire, the lesse they discerne; and the néerer they thinke themselues in good will, the farther they find themselues off in wisdome, thinking to measure that by an inch which they cannot reach with an ell. And yet farther, it can be neither hurtfull to you, nor hatefull to your Prince, to heare the commendation of a stranger, or to answere his honest request, who will wish in heart no lesse glory to her than you doe, although they can wish no more. And therefore me thinketh you haue offered a little discourtesie, not to answer vs, and to suspect vs, great iniury: hauing neither might to attempt any thing which may doe you harme, nor malice to reuenge where we finde helpe.

For mine owne part this I say, and for my friend present, the like I dare sweare, how boldly I cannot tell, how truely I know; that there is not any one, whether he be bound by benefit or duety, or both: whether linked by zeale, or time, or blood, or all; that more humbly reuerenceth her Maiesty, or maruelleth at her wisedome, or praieth for her long prosperous & glorious raigne, than we: then how we acknowledge, none more simple, and yet dare a bow, none more faithfull. Which we speake not to get seruice by flattery; but to acquit our selues of suspition by faith: which is all that either a Prince can desire of his subiect, or a vassall yéeld to his soueraigne, and that which we ow to your Quéene, and all others should offer, that either for feare of punishment dare not offend, or for loue of vertue wil not.

Héere old Fidus interrupting young Euphues, being almost induced by his talke to answer his request, yet as one neither too credulous, nor altogether mistrustfull, he replied as a friend, and so wisely as he glanced from the matke Euphues shot at, and hit at the last the white which Philautus set vp, as shall appeare héereafter. And thus he began.

My sonnes (mine age giueth me the priuelege of that terme, and your honesties cannot refuse it) you are too young to vnderstand matters of state: and were you elder to know them, it were not for your estates. And therefore mée thinketh the time were but lost, in pulling Hercules, those vpon an Infants foote, or in seting Atlas burthen on a childs shoulders, or to bruise your backes with the burthen of a whole kingdome: which I speake not, that either I mistrust you, (for your reply hath resolued that feare) or that I malice you (for my good will may cléere me of that fault) or that I dread your might (for your small power cannot bring me into such a folly) but that I haue learned by experience, that to reason of Kings or Princes, hath euer béene much misliked of the wise, though much desired of fooles, especially where old men, which should be at their beads, be too busie with the Court: and young men, which should follow their bookes, bé too inquisitiue in the affaires of Princes. We should not looke at that we cannot reach, nor long for that we should not haue: things aboue vs, are not for vs: and therefore are princes placed vnder the gods, that they should

not

not sée what they doe, and we vnder Princes that we might not enquire what they doe: But as the foolish Eagle that séeing the Sun coueteth to build her neast in the Sun: so fond youth, which viewing the glory and gloriousnes of the Court, longeth to know the secrets of the Court. But as the Eagle burneth out her eies with that proud lust: so doth youth breake his heart with foolish conceit. And as Satyrus not knowing what fire was, would néeds embrace it, and was burned: so these fond Satyri not vnderstanding what a Prince is, run boldly to meddle in those matters which they know not, and so féel worthily the heat they would not. And therefore good Euphues and Philautus, content your selues in this, that to be curious in things you should not require of, if you know them, they appertaine not vnto you; if you knew them not, they cannot hinder you. And let Apelles answere to Alexander, be an excuse for me. When Alexander would néeds come to Apelles shop and paint, Apelles placed him at his back, who going to his owne worke did not so much as cast an eie back, to sée Alexanders deuises; which being well marked, Alexander said thus vnto him: Art not thou a cunning Painter, and wilt not ouerlooke my picture, and tell me wherein I haue done well, and wherein ill? whom he answered wisely yet merrily: In faith O King, it is not for Apelles to enquire what Alexander hath done, neither if he shew it me, to iudge how it is done, and therefore I set your Maiesty at my backe, that I might not glance towards a Kings worke, and that you looking ouer my head, might sée mine, for Apelles shadowes are to be séene of Alexander, but not Alexanders of Apelles. So ought wee Euphues to frame our selues in all our actions and deuises as though the King stood ouer vs to behold vs, and not to looke what the King doth behind vs: For what soeuer he painteth, is for his pleasure, and wee must thinke for our profit: for Apelles had his reward though he saw not the worke.

I haue heard of a Magnifico in Millaine (and I thinke Philautus you being an Italian doe remember it) who hearing his sonne inquisitiue of the Emperours life and demeanour, reprehended him sharply, saying: that it beséemed not one of his house to enquire how an Emperour liued, vnlesse he himselfe were an Emperour: for that the behauiour & diage of so honorable personages are not to be

called

called in question of euery one that doubteth, but of such as are their equals.

Alexander being commanded of Philip his father, to wrastle in the games of Olimpia, answered, he would if ther wer a King to strive with him: whereby I haue noted (that others seeme to enforce) that as Kings pastimes are no playes for euery one, so their secrets, their counsels, their dealings, are not to be either scanned or enquired of any way, vnlesse of those that are in the like place, or serue the like person. I cannot tell whether it be a Canterbury tale, or a Fable in Aesope, but pretty it is, and true, in my minde: That the Fox and the Woolfe going both a filching for foode, thought it best to see whether the Lion were a sleepe or a wake, lest being too bold, they should speed too base. The Fox entring into the Kings denne (a King I call the Lion) brought word to the Woolfe that he was asleepe, and went himselfe to his own kennell: the Woolfe desirous to search in the Lions denne, that hee might espie some fault, or steale some prey, entred boldly, whom the Lion caught in his pawes, and asked what he would: the silly woolfe (an vnapt terme for a Woolfe, yet fit, being in a Lions hands) answered, that vnderstanding by the Fox, he was a sleep, he thought he might be at liberty to survey his lodging: vnto whom the princely Lyon, with great disdaine, though little despight (for that there can be no enuy in a King) said thus: Doest thou thinke that a Lion thy prince and gouernour can sleepe, though he winke, or darest thou enquire whether he winke or wake? The Fox had more craft then thou, and thou more courage (courage I will not say, boldnesse: and boldnesse is too good, I may say desperatenesse) but you shall both well know, and to your griefes feele, that neither the wilinesse of the Fox nor the wildnesse of the Woolfe, ought either to see or aske, whether the Lion either sleepe or wake, be at home or abroad, dead or alive. For this is sufficient for you to knew, that there is a Lion; not, where he is or what he doth.

In like maner Euphues, in the gouernment of a Monarchie (though homely bee the comparison, yet apt it is) that it is neither the wise Fox nor the malitious Woolfe, should venture so farre, as to learne whether the Lyon sleepe or wake in his denne, whether the Prince fast, or feast in the Court:

but

but this should be their order to vnderstand there is a King, but what he doth, is for the gods to examine, whose ordinance he is; not for men, whose ouerséer he is.

Then how vain is it Euphues (too mild a word for so mad a minde) that the foot should neglect his office, to correct the face; or that subiects should séeke more to know what their Princes doe, then what they are: wherein they shew themselues as bad as beasts, & much worse then my Bées, who in my conceit, tho I may séem partiall, obserue more order then they; and (if I might say so of my good Bées) more honesty: honesty my old grandfather called that, when men liued by law, not lust: obseruing in all thinges the meane, which we name vertue; and vertue we account nothing else, but to deale iustly and temperately.

And if I might craue pardon, I would a little acquaint you with the common-wealth of my Bées, which is neither impertinent to the matter we haue now in hand, nor tedious to make you weary.

Euphues delighted with the discourses of old Fidus, was content to heare any thing, so he might heare him speake something, and consenting willingly, he desired Fidus to go forward: who now remouing himselfe néerer to the hiues, began as followeth.

GEntlemen, I haue for ths spacs of these twenty yéeres dwelt in this place, taking no delight in any thing, but onely in keeping my Bées, and marking them: and this I find, which had I not seen I should hardly haue beléeued, that they vse as great wit by induction, & art by workmanship, as euer man hath or can, vsing betwéene themselues no lesse iustice then wisedome, and yet not so much wisedome as Maiestie: Insomuch as thou wouldest thinke that they were a kind of people, a common wealth for Plato, where they all labour, all gather hony, flie altogether in a swarme, eat in a swarme, and slépe in a swarme: so neat and finely, that they abhorre nothing so much as vncleanesse, drinking pure and cleare water, delighting in swéet and sound musicke, which if they heare but once out of tune, they flye out of sight: and therefore are they called the Muses birds, because they follow not the sound so much as the consent. They liue vnder a law, vsing great reuerence to their Elder, as to the wiser. They chuse a King, whose Pallace they frame, both brauer in shew, and stronger in substance: whom if they

finde

ſinde to fall, they eſtabliſh againe in his throane, with no leſſe duty then deuotion garding him continualy as it were for fear he ſhould miſcarry, for loue he ſhould not: whom they tender with ſuch faith & fauour, that whitherſoeuer he flieth they follow him, and if he cannot flye, they carry him; whoſe life they ſo loue, that they will not for his ſafety ſtick to die, ſuch care haue they for his helth, on whom they build all their hope. If their Prince die, they know not how to liue, they languiſh, weepe, ſigh, neither intending their worke, nor keeping their old ſociety. And that which is moſt marueilous, and almoſt incredible: if their be any that hath diſobeyed his commandements, either of purpoſe or vnwittingly, hee killeth himſelfe with his owne ſting, as executioner of his owne ſtubborn neſſe. The King himſelfe hath his ſting which he vſeth rather for honour then puniſhment. And yet Euphues, albeit they liue vnder a Prince, they haue their priuiledge, and as great liberties as ſtrait lawes. They call a Parliament, wherein they conſult for lawes, ſtatutes, penalties, chooſing Officers, and treating their King, not by affection, but reaſon: not by the greater part, but the better. And if ſuch a one by chance bee choſen (for among men ſometimes the worſt ſpeed beſt) as is bad, then is there ſuch ciuill war and diſſenſion; that vntill he be pluckt down, there can be no friendſhip: and ouerthrowne, there is no enmity, no fighting for quarels, but quietneſſe.

Euery one hath his office, ſome trimming the hony, ſome working the Waxe, one framing hiues, another the combes, and that ſo artificially, that Dedalus could not with greater Art or excellency better diſpoſe the orders, meaſures, proportions, diſtinctions ioints and circles. Diuers heaw, others poliſh and are carefull to do their worke ſo ſtrongly, as they may reſiſt the craft of ſuch Drones as ſeeke to liue by their labours', which maketh them to keepe watch and ward, as liuing in a camp to others and as in a court to themſelues. Such a care of chaſtity that they neuer ingender, ſuch a deſire of cleanneſſe, that there is not ſo much as meate in all their hiues. When they goe forth to worke they marke the winde, the clouds and whatſoeuer doth threaten either their ruine or rage: and hauing gathered out of euery flower honey, they returne loaden in their mouthes, thighes, wings, and all the body, whom they that

tarried

tarried at home receiue readily, as easing their backs of so great burthens. The King himselfe not idle, goeth vp and down intreating, threatning, commanding, vsing the counsel of a sequell, but not losing the dignity of a prince, preferring those that labor in greater authority, & punishing those that loiter with due seuerity. All which things being much admirable, yet this is most, that they are so profitable, bringing vnto man both honey and wax, each so wholsome, that we all desire it, both so necessary, that we cannot misse them. Here Euphues is a common wealth, which oftentimes calling to my mind, I cannot chuse but commend aboue any that I haue eyther read or heard of. Where the King is not for euery one to talke of, where there is such homage, such loue, such labour, that I haue wished oftentimes rather to be a Bée, then not to be as I should be. In this little garden with these hiues, in this house haue I spent the better part of my life, yea, and the best: I was neuer busie in matters of state, but referring all my cares vnto the wisdom: of graue counsellers, and my confidence to the noble minde of my dread soueraigne and Quéene, neuer asking what she did, but alwaies praying she may doe well, not inquiring whether she might do what she would, but thinking she would do nothing but what she might.

Thus contented with a meane estate, and neuer curious of the high estate, I found me such quiet, that me thinketh he which knoweth least, liueth longest; in so much that I chose rather to be an Hermit in a caue, then a councellour in the Court.

Euphues perceiuing old Fidus to speake what hee thought, answered him in these short words. Hee is very obstinate, whom neither reason nor experience can perswade. And truely séeing you haue alledged both, I must néeds allow both. And if my former request haue bred any offence, let my latter repentance make amends. And yet this I know, that I enquired nothing that might bring you into danger, or me into trouble: For as yong as I am, this I haue learned, that one may poynt at a starre, but not pull at it; and sée a Prince, but not search him: and for mine owne part, I neuer meane to put mine hand betwéene the barke and the tree, nor in matters which are not for me, to bee ouer curious. The common-wealth of your Bées did so delight mee, that I was

not

not a little sorry, that either their estates haue not beene longer or your leasure more, for in my simple iudgment, there was such an orderly gouernment, that men may not be ashamed to imitate them, nor you weary to kéepe them.

They hauing spent much time in these discourses, were called in to supper. Philautus more willing to eat then heare their tales, was not the last that went in: where being all set downe, they were serued all in earthen dishes, all thinges so neat and cleanlie, that they perceiued a kinde of courtly maiestie in the minde of there host, though he wanted matter to shew it in his house.

Philautus, I know not whether of nature melancholy, or féeling one in his bosome, spake scarce ten words since his comming into the house of Fidus. Which the old man well noting, began merrily thus to parlie with him.

I Meruell Gentleman, that all this time you haue béene tongue-tied either thinking not your selfe welcome, or disdaining so homely entertainment: in the one you do me wrong, for I think I haue not shewed my selfe straunge: for the other you must pardon mée, for that I haue not to doe as I would, but as I may. And though England bée no graunge, but yéeldeth euery thing, yet is it héere as in euery place, all for money. And if you will but accept a willing minde in stead of a costly repast, I shall thinke my selfe beholding vnto you: and if time serue and my Bées prosper, I will make you part of amends with a better breakefast.

Philautus thus replied: I know good father, my welcome greater then any wayes I can requite, and my chéere more bountifull then euer I shall deserue, and though I séeme silent for matters that trouble me, yet I would not haue you thinke me so foolish, that I should either disdaine your company, or mistike your chéere, of both which I thinke so well, that if time might answer my true meaning, I would exceed in cost, though in courtesie I know not how to compare with you, for: (without flatterie be it spoken) if the common curtesie of England be no worse then this towards straungers, I must néedes thinke them happy that trauell into these Coastes, and the inhabitants the most courteous of all Countries.

Héere began Euphues to take the talke out of Philautus mouth, and to play with him in his melancholie moode, beginning thus;

NO Father, I durſt ſweare for my friend, that both he thinketh himſelfe welcome & his fare good, but you muſt pardon a yong courtier, who in the abſence of his Lady thinketh himſelfe forlorn: And this vile dogge loue will ſo rankle where he biteth, that I feare my friends ſore will bréed to a fiſtula: for you may perceiue that he is not where he liues, but where he loues; and more thoughts hath he in his head, than your Bées in your hiues: and better it were for him to be naked among your waſpes, though his body were all bliſtered, than to haue his heart ſtung with affection, whereby he is ſo blinded. But beléeue me Fidus, he taketh as great delight to courſe a cogitation of loue, as you do to vſe your time with honey. In this plight hath he béen euer ſince his comming out of Naples, & ſo hath it wrought with him (which I had thought impoſſible) that pure loue did make him Sea-ſicke, inſomuch as in all my trauell with him, I ſéemed to euery one to bear with him the picture of an honeſt man, but no liuing perſon; the more pitty, and yet no force.

Philautus taking Euphues tale by the end and the old man by the arme, betwéene grife and game, ieſt & earneſt, anſwered him thus:

EVphues would dye if he ſhould not talke of loue once in a day, & therfore you muſt giue him leaue after euery meale to cloſe his ſtomack with loue, as with Marmalad: & I haue heard not thoſe that ſay nothing, but they that kikt oftneſt againſt loue, are euer in loue: yet doth he vſe me as the meane to moue the matter, and as the man to make his mirrour, he himſelfe knowing beſt the price of corne, not by the market folks, but his owne footſteps. But if he vſe his ſpéech, either to make you merry, or to put me out of conceit, he doth well, you muſt thank him for the one, and I will thinke on him for the other. I haue oftentimes ſworne, that I am as far from loue as he; yet will he not beléeue me, as incredulous as thoſe, who thinke none bald till they ſée his braines. As Euphues was making anſwer, Fidus preuented him in this manner:

THere is no harme done Philautus: for whether you loue or Euphues ieſt, this ſhall bréed no iarre. It may be when I was as yong as you, I was as idle as you (though in my opinion, there is none leſſe idle then a louer.) For to tell the truth, I my ſelfe was once a courtier, in the daies of that moſt noble King of famous me-

many

memorie Henry the eight, father to our moſt gracious Lady Elizabeth. Where, and with that hee pauſed, as though the remembrance of his old life had ſtopped his new ſpéech: but Philautus itching to heare what he would ſay, deſired him to goe forward, vnto whom Fidus, fetching a great ſigh ſaid, I will. And there againe made a full poynt. Philautus burning, as it were, in deſire of this diſcourſe, vrged him againe with great intreaty: then the old man commanded the boord to be vncouered, grace being ſaid, caled for ſtooles, and ſitting by the fire, vttered the whole diſcourſe of his loue, which brought Philautus a bed and Euphues aſléepe. And now Gentlemen, if you will giue eare to the tale of Fidus, it may be ſome will be as watchfull as Philautus, though many as drouſie as Euphues. And thus he began with heauy countenance (as though his paines were preſent, not paſt) to frame his tale.

I Was borne in the wild of Kent, of honeſt parents and worſhipfull, whoſe tender cares (if the fondneſſe of parents may bee ſo termed) prouided all thinges, euen from my very cradle, vntill their graues, that might either bring me vp in good letters, or make me haire to great liuings. I (without arrogancy be it ſpoken) was not inferior in wit to many, which finding in my ſelfe I flattered my ſelfe, but in the end deceiued my ſelfe: for being of the age of twenty yéeres, there was no trade or kind of life, that either fitted my humor or ſerued my turne, but the Court: thinking that place the onely meanes to climbe high and ſit ſure. Wherein I followed the veine of yong Souldiers, who iudg nothing ſwéeter then war, till they féele the weight. I was there interrained as well by the great friends my father made, as by mine owne forwardneſſe, where it beeing now but honey Moone, I endeuoured to Court it with a grace, (almoſt paſt grace) laying more on my back, then my friends could well beare, hauing many times a braue cloake and a thred-bare purſe. Who ſo conuerſant with the Ladies as I? who ſo pleaſant? who more prodigall? In ſo much as I thought the time loſt which was not ſpent either in their company with delight, or for their company in letters. Among all the troupe of gallant gentlemen, I ſingled out one (in whom I miſliked nothing but his grauity) that aboue al I meant to truſt: who as wel for the good

qualities he saw in me, as the little gouernment he feared in mee, began one night to vtter these few words.

Friend Fidus (if fortune allow a terme so familiar) I would I might liue to see thee as wise, as I perceiue thee witty, then should thy life bee so seasoned, as neither too much witte might make thee proud, nor too great riot poore. My acquaintance is not great with thy person, but such insight haue I in thy conditions, that I feare nothing so much, as that there thou catch thy fall, where thou thinkest to take thy rising. There belongeth more to a Courtier then bravery, which the wise laugh at: or personage, which the chaste marke not: or wit, which the most part see not.

It is sober and discreet behauiour, ciuell and gentle demeanour, that in Court winneth both credit and commodity: which counsel, thy vnripened yeares thinke to proceed rather of the malice of age, than the good meaning.

To ride well is laudable, & I like it: to run at the tilt not amisse, and I desire it: to reuell, much to bee praysed, and I haue vsed it: which things, as I know them all to be Courtly, so for my part I account them necessary: for where greatest assemblies are of noble gentlemen, there should bee the greatest exercise of true nobility. And I am not so precise, but that I esteeme it as expedient feats of armes & actinity to imploy the body, as in study to wast the mind: yet so should the one be tempered with the other, as it might seeme as great a shame to be valiant and courtly without learning, as to be studious and bookish without vallour.

But there is another thing, Fidus, which I am to warne thee of, and if I might, to wrest thee from: not that I enuy thy estate, but that I would not haue thee forget it. Thou vsest too much (a little I thinke to be too much) to dally with women, which is the next way to doat on them. For as they that angle for the Tortois, hauing once caught him, are driuen into such a lithernesse, that they lose al, their spirits being benummed, so they that seeke to obtaine the good will of Ladies, hauing once a little hold of their loue, they are driuē into such a trance, that the let goe the hold of their liberty, bewitched like those that view the head of Medusa, or the viper tied to the bough of the beech tree, which keepeth him in a dead sleepe, though hee begin with a sweet slumber.

I my ſelfe haue taſted new Wine, and find it to bee more pleaſant then wholſome: and grapes gathered before they be ripe, may ſet the eyes on luſt, but they make the teeth on edge: and loue deſired in the bud not knowing what the bloſſome were, may delight the conceit of the head, but it will deſtroy the contemplatiue of the heart.

What I ſpeake now is of méere good will, and yet vpon ſmall preſumption: but thinges which come on the ſodden, one cannot bee too wary to preuent, or too curious to miſtruſt: for thou art in a place, either to make thée hated for vice, or loued for vertue, and as thou reuerenceſt the one before the other: ſo in vprightneſſe of life ſhew it. Thou haſt good friends, which by thy leaud delights thou maiſt make great enemies: and heauy foes, which by thy doing wel thou maiſt cauſe to bee earneſt arbitrers of thée, in matters that they now canuas againſt thée. And ſo I leaue thée, meaning hereafter to beare the reine of thy bridle in my hands, if I ſée thée headſtrong. And ſo he departed. I gaue him great thankes, and glad I was we were parted: for his putting loue in my mind, was like the throwing of Bugloſſe into wine, which increaſeth in him that drinketh it a deſire of luſt though it mitigate the force of drunkenneſſe.

I now fetching a Wine glaſſe, that I might better haue a ſhoot, was preuented with ready game, which ſaued me ſome labour, but gained me no quiet. And I would Gentlemen, that you could féele the like impreſſions in your minds at the rehearſall of miſhap, as I did paſſions at the entring into it. If euer you loued, you haue found the like: if neuer you loue, you ſhall taſt the leſſe. But he, ſo eager of an end, as one leaping ouer a ſtile before he come to it, deſired few parentheſes or digreſſions, or gloſſes, but the text where he himſelfe was quoting in the margent. Then ſaid Fidus, thus it fell out: it was my chance (I know not whether chance or deſtiny) that being inuited to a banquet where many Ladies were, and to many by one, as the end tryed, though then to many by all, ſauing that one, as I thought, I caſt mine eyes ſo earneſtly vpon her that my heart vowed her the miſtreſſe of my loue: and ſo fully was I reſolued to proſecute my determinatiõ as I was erneſt to begin it.

Now Gentlemen commit my cauſe to your conſiderations, being wiſer than I was then, and ſomwhat (as I gheſſe) elder: I was

but in Court a nouice, hauing no frind but him be fore rehearſed, whom in ſuch a matter I was likelier to find a bridle then a ſpur. I neuer before that time could imagin what loue ſhould mean, but vſed the terme as a flout to others which I found now as a feuer in my ſelfe: neither knowing from whence the occaſion ſhould ariſe nor where I might ſéek the remedy. This diſtreſſ I thought youth would haue worne out, by reaſon, or time, or, abſence, or if not euery one of them, yet all. But as fire getting hold in the bottome of a trée, neuer leaueth till it come to the top, or as ſtrong poiſon Antidotum being but chafed in the hand, pearceth at the laſt the hart: ſo loue which I kept but low, thinking at my will to leaue, entred at the laſt ſo far that it held me conquered. And then diſputing with my ſelfe, I plaide thus on the bit. Fidus, it ſtandeth thée vpon either to win thy loue or to weane thy affections; which choiſe is ſo hard, that thou canſt not tell whether the victorie will be the greater in ſubduing thy ſelfe or conquering her. To loue and to liue well is wiſhed to many, but incident to few. To loue and to liue well is incident to few, but indifferent to all. To loue without reaſon is an argument of luſt: to liue without loue, a token of follie. The meaſure of loue is to haue no meane the end to be euerlaſting. Theſeus had no néed of Ariadnes thréed to finde the way into the Labyrinth, but to come out, nor thou of any helpe how to fall into theſe brakes but to fall from them. If thou bée bewitched with eies, weare the eies of a weſell in a ring, which is an inchantment againſt ſuch charmes: and reaſon with thy ſelfe whether there bée more pleaſure to bée accounted amorous or wiſe. Thou art in the view of the whole Court, where the iealous will ſuſpect vpon euery light occaſion, where of the wiſe thou ſhalt be accounted fond, and of the fooliſh amorous.

The Ladies themſelues, howſoeuer they looke, will thus imagin, that if thou take thought for loue, thou art but a foole; if take it lightly, no true ſeruant. Beſides this thou art to bebound, as it were a Apprentice, ſeruing 7. yéeres for that, which if thou winne, is loſt in ſeuen houres: if thou loue thine equall, it is no conqueſt if thy ſuperior, thou ſhalt be enuied: if thy inferior, laughed at: if one y is beautifull, her collor will change, before thou gat thy deſire: if one that is wiſe, ſhes will ouer-reach thée ſo fare, that thou ſhalt neuer

touch

touch her: if vertuous she will eschue such fond affection: if one deformed, she is not worthy of any affection: if she be rich, she néedeth thée not: if poore, thou néedest not her: if old, why shouldest thou loue her? if yong, why should she loue thée?

Thus Gentlemen, I fed my selfe with mine owne deuices, thinking by péece meale to cut off that which I could not diminish, for the more I strined with reason to conquer mine appetite, the more against reason I was subdued of mine affections.

At the last calling to my remembrance an old rule of loue, which a Courtier then told me, of whom when I demanded what was the first thing to winne my Lady, he answered, Opportunity: asking what was the second, he said Opportunity: desirous to know what might be the third, he replied, Opportunity. Which answers I marking, as one that thought to take mine aime of so cunning an Archer, coniectured, that to the beginning, continuing, and ending of loue, nothing could be more conuenient the opportunities, to the getting of the which I applied my whole study, and wore my wits to the stumps, assuring my selfe, that as there is a time when the Hare will licke the hounds eare, and the fierce Tigresse play with the gentle lambe: so there was a certaine season when women are to be won, in the which moment they haue neither will to deny, nor wit to mistrust.

Such a time haue I read a young Gentleman found, to obtaine the loue of the Dutchesse of Millaine: such a time I haue heard that a poore yeoman chose to get the fairest Lady in Mantua. Unto the which time I trusted so much, that I sold the skinne before the beast was taken, reckoning without mine hoast, and setting downe that in my bookes as ready money, which afterwards I found to be a desperate debt.

IT chanced that this my Lady (whom although I might name for the loue I beare her, yet I will not for the reuerence I owe her, but in this storie call her Iffida) for to recreate her minde, as also to solace her body, went into the Country, where she determined to make her abode for the space of three moneths, hauing gotten leaue of those that might best giue it. And in this iourney, I found good fortune so fauourable, that her abiding was within two miles of

my fathers Mansion house, my parents being of great familiarity with the Gentleman where my Iffida lay. Who now so fortunate as Fidus? Who so frolicke? She being in the Country, it was no abiding for me in Court, where euery pastime was a plague to the minde that liued in Melancholy. For as the Turtle hauing lost her mate, wandereth alone, toying in nothing but in solitarinesse, so poore Fidus in the absence of Iffida, walked in his chamber, as one not desolate for lacke of company, but desperate.

To make short of the circumstances which hold you too long from that you would heare, and I faine vtter; I came home to my Father, where at mine entrance, supper being set on the Table, I espied Iffida, Iffida Gentlemen, whom I found before I sought, and lust before I wonne. Yet lest the alteration of my face might argue some suspicion of my follies, I, as courtly as I cold, though God knowes but coursely, at that time behaued my selfe as though nothing pained me, when in truth nothing pleased me. In the middle of Supper Iffida as well for the acquaintance we had in Court, as also the courtesie she vsed in generall to all, taking a Glasse in her hand filled with wine, dranke to mee in this wise: Gentleman, I am not learned, yet haue I heard that the Wine beareth three Grapes: the first altereth, the second troubleth, the third dulleth. Of what grape this wine is made, I cannot tell, and therefore I must craue pardon: if either this draught change you, vnlesse it be to the better; or grieue you, except it be greater gaine; or dull you, vnlesse it be your desire; which long preamble I vse to no other purpose then to warne you from Wine hereafter, being so well counselled before. And with that she drinking, deliuered me the glasse. I now taking heart at grasse to see her so gamesome, as merrily as I could, pledged her in this manner.

IT is pity Lady you want a pulpit, hauing preached so well ouer the pot, wherein you both shew the learning which you professe you haue not, and a kind of loue, which I would you had: the one appeareth by your long sermon, the other by the desire you haue to keepe me sober, but I will referre my answer till after supper, and in the meane season to be so temporate, as you shall thinke my wit to smell of wine, although in my opinion, such grapes set ra-

ther an edge vpon wit, then abate the point. If I may speake in your cast, quoth Iffida, (the glasse being at my nose) I thinke wine is such a whetstone for wit, that if it be often set in that manner, it will quickly grind all the steele out, and scarce leaue a backe where it found an edge. With many like speeches we continued our supper, which I will not reape, least you should thinke vs Epicures to sit so long at our meate: but all being ended, we arose, where, as the manner is, thanks and courtesie being made to each other, we went to the fire, where I boldned now without blushing, toke her by the hand, and thus began to kindle the flame which I should rather haue quenched: seeking to blow a cole, when I should haue blowen out the candle.

GEntlewoman, either you thought my wits very short that a sip of Wine could alter me, or else yours very sharp, to cut me off so roundly, when as I (without offence be it spoken) haue heard, that as deepe drinketh the Goose as the Gander, gentleman (quoth shee in arguing of wits, you mistake mine, and call your owne in question. For what I say, proceeded rather of a desire to haue you in health, than of malice to wish you harme. For you well know, that wine to a young blood is in the spring time flax to fire, and at all times either vnwholsome or superfluous, and so dangerous, that more perish by a surfet than the sword.

I haue heard wise Clarkes say, that Galen being asked what diet he vsed that he liued so long, answered, I haue drunk no wine, I haue touched no woman, I haue kept my selfe warme.

Now sir, if you will licence mee to proceed, this I thought, that if one of your yeares should take a dramme of Magis, whereby consequently you should fal into an ounce of loue, and then vpon so great heat take a little cold, it were enough to cast you away, or turne you out of the way. And although I be no Physitian, yet haue I beene vsed to attend sicke persons, where I found nothing to hurt them so much as Wine, which alwaies drew with it, as the Adamant doth the yron, desire of women: how hurtfull both haue bin, though you be too young to haue tried it, yet you be old enough to beleeue it. Wine should be taken, as the dogs of Egypt drinke water, by snatches, and so quench their thirst, and not hinder

their running, or as the daughters of Lasander vsed it, who with a drop of wine toke a spoonful of water: or as the virgins in Rome, who drinke but their eie full, contenting themselus as much with the sight, as the taste.

Thus to excuse my selfe of vnkindnesse, you haue made me almost impudent, and I you (I feare me) impatient, in seeming to prescribe a diet, where is no danger: in giuing a preparatiue, when the body is purged. But seeing all this talke came of drinking, let it end with drinking.

I seeing my selfe thus ridden, thought either she should sit fast, or else I would cast her. And thus I replied: Lady, you thinke to wade deepe where the Ford is but shallow, and to enter into the secrets of the minde, when it lieth open already, where in you vse no lesse art to bring me in doubt of your good will, than craft to put me out of doubt, hauing baited your hooke both with poison and pleasure, in the vsing the meanes of Physicke, (whereof you so talke) mingled sweet syrups with bitter dregges. You stand in feare that Wine should inflame my Liuer, and conuert me to a louer, truely I am framed of that mettall, that I can mortifie any affections, whether it be in drinke or desire, so that I haue no néed of your plaisters, though I must néeds giue thanks for your paines.

And now Philautus, for I see Euphues begin to nod, thou shalt vnderstand, that in the middest of my reply, my Father with the rest of that company interrupted me, saying, they would fal to some pastime, which because it groweth late Philautus, we will deferre till the morning, for age must kéepe a straight diet, or else sickly life. Philautus tickled in euery veine with delight, was loth to leaue so, although not willing the good old man should breake his accustomed houre, vnto whom sléepe was the chiefest sustenance. And so waking Euphues, who had taken a nap, they all went to their lodging, where I thinke Philautus was musing vpon the euent of Fidus his loue. But there I will leaue them in their beds till the next morning.

GEntlemen & gentlewomen, in the discourse of this loue, it may séeme I haue taken a new course: but such was the time then that it was as strange to loue, as it is now common & then les vsed in the Court than it is now in the Country: but hauing respect to

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the time past, I trust you will not condemne my present time, who am enforced to sing after their plaine song that was then used, and will follow hereafter the crotchets that are in these daies cunningly handled. For the mindes of louers alter with the mad moodes of the Musitians: and so much are they within few yeares changed, that we account their old wooing and singing to haue so little cunning, that we esteeme it barbarous: and were they liuing to heare our new quaylings, they would iudge it to haue so much curiosity, that they would tearme it foolish.

In the time of Romulus, all heads were rounded of his fashion: in the time of Cæsar curled of his manner. When Cyrus lined, euery one praised the hooked nose, & when he died they allowed the straight nose. And so it fareth with loue: in times past they used to woe in plaine tearmes, now in picked sentences, and he speedeth best that speaketh wisest: euery one following the newest way, which is not euer the nearest way: some going ouer the stile when the gate is open, another keeping the right beaten path, when he may crosse ouer better by the fields.

& Euery one followeth his owne fancy, which maketh diuers leap short for want of good rising, and many shoot ouer for lacke of true aime.

And to that passe it is come, that they make an Art of that which was wont to be thought naturall: And thus it standeth, that it is not yet determined, whether in loue, Vlysses more preuailed with his wit, or Paris with his personage, or Achilles with his prowesse. For euery of them hath Venus by the hand, and they are all assured and certaine to win her heart.

But I had almost forgotten the old man, who vseth not to keepe compasse, whom I see with Euphues and Philautus, now already in the garden, ready to proceed with his Tale: which if it seeme tedious, we will breake off againe when they goe to dinner.

FIdus calling these gentlemen vp, brought them into his garden, where, vnder a sweet arbour of Eglantine, the birds recording their sweet notes, he also strained his old pipe, and thus began.

GEntlemen, yesternight I left off abruptly, and therefore I must begin in this manner.

My father placed vs all in good order, requesting either by questions to whet our wits, or by stories to try our memories, and Iffida, that might best there be bould, being the best in the company, and at all assaies too good for me, began againe to preach in this manner. Thou art a courtier, Fidus, therefore best able to resolue any question: for I know thy wit good to vnderstand, and ready to answer, to thée therefore I addresse my talke.

THere was sometime in Sienna a Magnifico, whom God blessed with thrée daughters, but by thrée wiues, and of thrée sundry qualities: the eldest was very faire, but a very foole: the second marueilous witty, but marueilous wanton: the third as vertuous as any liuing, but more deformed then any that euer liued.

The noble Gentleman their father disputed for the bestowing of them thus.

I thinke the Gods haue giuen me thrée daughters, who in their bosomes carry their dowries, insomuch as I shall not néed to disburse one mite for all ther mariages: Maidens, be they neuer so fowlish, yet being faire they are commonly fortunate: for that men in these daies haue more respect to the outward shew, then the inward substance: wherein they imitate good Lapidaries, who chose the stones that delight the eie, measuring the value, not by the hidden vertue, but by the outward glistering: or wise painters, who lay their best colours vpon their worst counterfaite.

And in this, mee thinketh nature hath dealte indifferently, that a foole whome euery one abhorreth, should haue beauty, which euery one desireth; that the excellencie of the one, might ercuse the vanity of the other: for as we in nothing more differ from the Gods, then when we are fooles: so in nothing doe wee come néere them so much, as when we are amiable. This caused Helen to be snatched vp for a Starre, and Ariadne to be placed in the Heauens, not that they were wise, but faire, fitter to adde a Maiesty in the Skie, then beare a Maiestie in earth. Iuno, for all her iealousie, beheld Io, wished to be no Goddesse so shee might be so gallant. Loue commeth in at the eye, not at the eare, by séeing Natures workes, not by hearing womens words. And such affects and pleasure doth sight bring vnto vs,

that

that diuers haue liued by loking on faine and beautifull pictures, desiring no meat, nor harkning to any musicke. What made the Gods so often to trewant from heauen, and miche heere on earth, but beauty? What made men to imagine that the firmament was God, but beauty? which is said to bewitch the wise, and enchant the that made it. Pigmalion, for beauty, loued the image of Iuory, Apelles, the counterfait of Campaspe: and none we haue heard of so senceles, that the name of beauty cannot either breake or bend.

It is this onely that Princes desire in their houses, Gardens, Orchards, or beds: following Alexander, who more esteemed the face of Venus, not yet finished, then the Table of the nine Muses perfected. And I am of that mind, that there can be nothing giuen vnto mortall men by the immortall gods, either more noble or more necessary then beauty. For as when the counterfait of Ganimedes was shewed at a market, euery one would faine buy it, because Zeuxes had therein shewed his greatest cunning so when a beautiefull woman apeareth in a multitude, euery man is drawen to sue to her, for that the Gods (the onely painters of beautie) haue in her expressed the art of their deitie. But I will heere rest my selfe, knowing that if I should runne so farre as beautie would carry mee, I should soner want breath to tell her praises, then matter to prowe them. Thus I am perswaded, that my faire daughter shall be well married, for there is none that can or will demand a greater toynter then beautie.

My second childe is wittie, but yet wanton, which in my minde rather addeth a delight to the man, then a disgrace to the maide. and so linked are those two qualities together, that to the wanton without wit, is apishnesse; and to be thought witty without wantonnesse, precisenesse. When Lais, beeing very pleasant had told a merry iest; it is pitty said Aristippus, that Lais, hauing so good a wittie, should bee a wanton. Yea quoth Lais, but it were more pitty that Lais should bee a wanton, and haue no good wit. Osiris King of the AEgyptians, beeing much delighted with pleasant conceipts, would often affirme, that hee had rather haue a Virgin that could giue a quicke answere that might cut him, then a milde speech that might claw. When it was obiected to a Gentlewoman, that she was neither faire nor

fortunate, and yet (quoth shée) wise and well fauoured, thinking it the chiefest guift that Nature could bestow, to haue a nutbrowne hue, and an excellent head. It is wit that alloureth, when euery word shall haue his weight, when nothing shall procéd, but it shall either sauour of a sharp conceit, or a secret conclusion. And this is the greatest thing, to conceiue readily, and answer aptly, to vnderstand whatsoeuer is spoken, and to reply as though they vnderstood nothing. A Gentleman that once loued a Lady most entirely, walking with her in a Parke, with a déepe sigh began to say, O that women could be constát. She replied: O that they could not pulling her hat ouer her head. Why, quoth the Gentleman, doth the sun offend your eyes? yea, answered she the sonne of your mother: which quick and ready replyes being wel marked of him, hee was enforced to sue for that which hee was determined to shake off. A noble man in Sienna, disposed to iest with a Gentlewoman of meane birth, yet excellent qualities, betwéene game and earnest began thus to salute her.

I know not how I should commend your beauty, because it is somewhat browne, nor your features being somewhat too low, and of your wit I cannot iudge. No (quoth shée) I beléeue you, for none can iudge of wit but they that haue it: why then (quoth hee) doest thou think me a fole? thought is frée, my Lord (quoth she) I wil not take you at your word. Hee perceiuing all outward faults to be recompenced with inward fauour chose this virgin for his wife. And in my simple opinion, he did a thing both worthy his stocke, & her vertue. It is it that flourisheth when beauty fadeth: that waxeth young when age approcheth, and resembleth the Iuie leafe, who although it be dead continueth gréene. And because of all creatures, the womans wit is most excellent, therefore haue the Poets fained the Muses to bee women: the Nimphes the Goddesses: ensamples of whose rare wisedomes and sharpe capacities, would nothing but make me commit idolatry with my daughter. I neuer heard but of thrée things that argued a fine wit, inuention, conceiuing, answering. Which haue also béene found so common in women, that, were it not I should flatter them, I should thinke them singular.

Then this sufficeth mee, that my second Daughter shall not

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lead Apes in hell, though she haue not a penny for the Priest, because she is witty, which bindeth weake things, and looseth strong things, and worketh all thinges in those that haue either wit themselues, or loue wit in others.

My youngest, though no pearle to hang at ones eare, yet so precious she is to a well disposed minde, that grace séemeth almost to disdaine nature. She is deformed in body, slow of spéech, crabbed in countenance, & almost in all parts crooked, but in behauiour so honest, in prayer so deuout, so precise in all her dealings, that I neuer heard her speak any thing, that either concerned not good instruction, or godly mirth.

Who neuer delighteth in costly apparrel, but euer desireth homely attire, accounting no brauery greater then vertue: who beholding her vgly face in a glasse, smiling said: This face were faire if it were turned; noting that the inward motions would make the outward fauour but counterfeit. For as the precious stone Sandastra hath nothing in outward appearance, but that which séemeth black; but being broken poureth forth beames like the Sun: so vertue sheweth but bare to the outward eye, but being pierced with inward desire shineth like Christall. And this I dare auouch, that as the Troglodítæ which digged in the filthy ground for roots, and found the inestimable stone Topason: which enriched them euer after: so he that séeketh after my youngest daughter, which is deformed shall finde the great treasure of piety to comfort him during his life. Beautifull women are but like the Ermine, whose skin is desired, whose carcasse is despised: the vertuous contrariwise are then most liked when their skin is least loued.

Then ought I to take least care for her whom euery one that is honest will care for: so that I will quiet my selfe with this perswasion, that euery one shall haue a woer shortly. Beauty cannot liue without a husband, wit will not, beauty shall not.

NOw Gentlemen, I haue propounded my reasons, for euery one, I must now aske you the question. If it were your chance to trauell to Sienna, and to sée as much there as I haue told you héere, whether would you choose for your wife; the faire fole, the witty wanton, or the crooked Saint:

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in one bait, vncertaine to answer what might please her, yet compelled to say somwhat least I should discredit my selfe: But seeing all were whisht to heare my iudgement, I replied thus.

LAdy Iffida, and Gentlewomen all, I meane not to trauell to Sienna to woo Beauty least in comming home the ayre change it, and then my labour be lost: neither to seeke so far for wit, lest she account me a foole, when I might speed as well neerer hand: nor to sue for vertue, least in Italy I be infected with vice: and so looking to get Iupiter by the hand, I catch Pluto by the heele.

But if you will imagine that great Magnifico to haue sent his three daughters into England, I would thus debate with them before I would bargaine with them. I loue beauty well, but I could not find in my heart to marry a foole: for if she be impudent, I shall not rule her: and if she be obstinate she will rule me: and my selfe none of the wisest, me thinketh it were no good match, for two fooles in one bed are too many.

Wit, of all things setteth my fancy on edge, but I should hardly chuse a wanton: for be she neuer so wise, if alwayes she want one when she hath me, I had as leeue shee would want me too, for all my apparell I would haue my cap sit close.

Vertue I cannot mislike, which hitherto I haue honored, but such a crooked Apostle I neuer brooked: for vertue may well fatte my minde, but it will neuer feed mine eye: and in marriage, as market folkes tell me the husband should haue two eyes, and the wife but one; but in such a match it is as good to haue no eye as no appetite.

But to answer of three inconueniences: which I would chuse (although each threaten a mischiefe) I must needes take the wise wanton: who if by her wantonnes she will neuer want where she likes, yet by her wit she will euer conceale whom she loues, and to weare a horne and not know it will doe me no more harme then to eat a flie and not see it.

Iffida, I know not whether stoong with mine answere, or not content with my opinion, replied in this manner. Then Fidus when you match, God send you such a one as you like best, but bee sure alwayes that your head bee not higher then your hat. And thus fayning an excuse departed to her lodging, which caused all the company to breake off their determined pastimes, leauing mée perplex-

perplexed with a hundred contrary immaginations.

For this, Philautus, thought I, that either I did not hit the question which she would, or that I hit it too full against her will: for to say the truth, witty she was, and somewhat merry. But God knoweth so farre from wantonnesse as my selfe was from wisedome, and I as farre from thinking ill of her as I found her from taking me well.

Thus all night tolled in my bed, I determined the next day if any opportunity were offered, to offer also my importunate seruice. And found the time fit though her mind so froward, that to thinke of it my heart throbbeth, and to vtter it will bléed freshly.

The next day I comming to the gallery, where she was solitarily walking with he frowning cloath, as sicke lately on the sullens, vnderstanding my father to be gone on hunting, and all other the Gentlewomen either walked abroad to take the ayre, or not yet ready to come out of their chambers, I aduentured in one ship to put all my wealth, and at this time to open my long concealed loue, determined either to be a knight, as we say, or a knitter of Caps. And in this manner I vttered my first spéech.

LAdy, to make a long preamble to a short suit would séeme superfluous, and to begin abruptly in a matter of great weight, might be thought absurd: so as I am brought into a doubt, whether I should offend you with too many words, or hinder my selfe with too few.

She not staying for a longer treatise, brake me off thus roundly.

Gentleman, a short sute is soone made, but great matters not easily granted: if your request bee reasonable, a word will serue: if not a thousand wil not suffice. Therefore if there be any thing that I may doe you pleasure in, sée it be honest, and vse not tedious discourses or colours of Rhethorick, which though they bee thought courtly, yet are they not esteemed necessary: for the purest Emerald shineth brightest when it hath no oyle, and truth delighteth when it is apparrelled worst.

FAire Lady, as I know you wise, so I haue found you courteous which two qualities, méeting in one of so rare beauty, must foreshew some great maruell, & worke such effect in those that either

haue

haue heard of your praise, or seene your person, that they are inforced to offer themselues vnto your seruice. Among the number of which your vassalls, I, though least worthy, yet most willing, am now come to proffer both my life to doe you good, and my liuings to be at your command: which franke offer proceeding of a faithfull minde can neither be refused of you, nor misliked, And because I would cut off speeches which might seeme to sauour either of flattery or deceit, I conclude thus, that as you are the first, vnto whom I haue vowed my loue, so you shall be the last, requiring nothing but a friendly acceptance of my seruice, and good will for the reward of it.

Iffida, whose right eare began to glow, and both whose cheekes waxed redde, either with choller or bashfulnesse, tooke me vp thus for stumbling.

GEntleman, you make me blush as much for anger as shame, that seeking to praise me, & proffer your selfe, you both bring my good name in question, & your ill-meaning into disdaine; so that thinking to present me with your heart, you haue thrust into my hands the serpent Amphisbena, which hauing at each end a sting, hurteth both wayes. You terme me faire, and therein you flatter: wise, and therein you meane witty: courteous which in other plain words if you durst haue vttered it you would haue named wāton. Haue you thought mee, Fidus, so light, that none but I could fit your looseneſſe: Or am I the witty wanton which you harped vpon yesterday, that would alwayes giue you the sting in the hand: You are much deceiued in me, Fidus, and I as much in you: for you shall neuer finde me for your appetite, and I had thought neuer to haue tasted you so vnpleasant to mine. If I be amiable, I will doe those things that are fit for so good a face: if deformed, those things that should make me faire. And howsoeuer I liue, I pardon your presumption knowing it to be no lesse common in court, thē folish, to tell a faire tale to a foule Lady, wherein they sharpen, I confesse their wits, but shew as I thinke small wisedome: & you among the rest, because you would be accounted courtly, haue assoiled to feele the veine you cannot see, wherin you follow not the best Phisitions yet the most, who feeling the pulses, do alwaies say it betokeneth an

Ague,

Ague, and you seeing my pulses beat pleasantly iudge me apt to fall into a fooles feauer: which lest it happen to shake me hereafter, I am minded to shake you off now, vsing but one request, where I should seeke oft to reuenge, that is, that you neuer attempt by word or writing to solicite your suite, which is no more pleasant to me, than the wringing of a straight shoe.

When shee had uttered these bitter words, shee was going into her chamber: but I, that now had no stay of my selfe, began to stay her, and thus againe to reply.

I Perceiue Iffida, that where the streme runneth smoothest, the water is deepest: and where the least smoake is, there to bee the greatest fire: and where the mildest countenance is, there to bee the melancholiest conceites. I sweare to thee by the Gods, and there she interrupted me againe in this manner.

Fidus, the more you sweare, the lesse I beleeue you: for that it is a practise in loue to haue as little care of their owne oathes, as they haue of otheres honours, imitating Iupiter, who neuer kept oath he swore to Iuno, thinking it lawfull in loue to haue as small regard of religion, as he had of chastity And because I will not feed you with delayes, nor that you should comfort your selfe with triall take this for a flat answere, that as yet I meane not to loue any, and if I doe, it is not you: so I leaue you. But once againe I staied her steppes being now throughlie heated, as well with loue as with choler, and thus I thundered.

IF I had vsed the policie that hunters doe, in catching of Hiena, it might be also I had now won you but coming of the right side, I am entangled my selfe, & had it bin on the left side, I should haue inueagled thee. Is this the guerdon for good will: is this the curtesie of Ladyes, the life of Courtiers, the foode of louers: Ah Iffida, little doest thou know the force of affection, and therefore thou rewardest it lightly, neither shewing curtesie like a louer, or giuing thanks like a Lady. If I should compare my blood with thy birth, I am as noble: if my wealth with thine, as rich: if conser qualities, not much inferiour: but in good will as far aboue thee, as thou art beyond mee in pride.

Doest thou disdaine mee because thou art beautifull: Why colours fade when courtesie flourisheth. Doest thou reiect me for that

thou art wise? Why, wit hauing told many cards, lacked manie an ace of wisdome. But this is incident to women, to loue those that least care for them, and to hate those that most desire them, making a stacke of that which they should vse for a stomacher.

And séeing it is so, better lost they are with litle grudge, than found with much griefe: better sold for sorrow, than bought for repentance: and better to make no account of loue, than an occupation, Where all ones seruice, be it neuer so great, is neuer thought enough, when were it neuer so little, it is too much. When I had thus raged, shee thus replied.

FIdus you goe the wrong way to the wood, in making a gap when the gate is open, or in séeking to enter by force, when your next way lieth by fauour. Wherein you follow the humor of Aiax, who losing Achilles shield by treason, thought to winne it again by rage: but it fell out with him, as it doth commonly with all those that are cholerick, that he hurt no man but himselfe, neither haue you moued any to offence but your selfe. And in my minde, though simple be the comparison, yet séemly it is, that your anger is like the wrangling of children, who when they cannot get what they would haue by play they fall a crying: and not vnlike the vse of foule gamesters who hauing lost the maine by true iudgement, thinke to face it out with a false oath, and you missing of my loue, which you required in sport, determine to get it by spight. If you haue a commission to take vp Ladies, let me sée it: if a priuiledge, let me know it: if a custome, I meane to breake it.

You talke of your birth, when I know there is no difference of bloods in a bason, & as little doe I esteeme those that boast of their ancestors, and haue themselues no vertue, as I doe of those that crack of their loue, and haue no modestie. I know nature hath prouided, and I thinke our lawes allow it, that one may loue when they sée their time, not that they must loue when others appoint it.

Whereas you bring in a rabble of reasons, as it were to binde mee against my will, I answer, that in all respects I thinke you so farre to excell me, that I cannot finde in my heart to match with you. For one of so great good will as you are, to encounter with one of such pride as I am, were neither commendable nor conue-

nient,

nenient, no more then a patch of Fustian in a Damaske coat.

As for my beauty and wit, I had rather make them better then they are, being now but meane, by vertue, then worse then they are which would then be nothing, by loue.

Now whereas you bring in (I know not by what proofe, for I thinke you were neuer so much of Womens counsells) that there women best like where they be least beloued, then ought they more to pitty vs, not to oppresse vs, séeing we haue neither frée will to chose nor fortune to enioy. Then Fidus, since your eyes are so sharp that you cannot onely looke through a milstone, but cleane through the minde, and so cunning that you can leuell at the dispositions of women whom you neuer knew, mée thinketh you should vse the meane, if you desire to haue the end, which is to hate those whom you would faine haue to loue you, for this haue you set for a rule (yet out of square) that Women then loue most when they bee loathed most. And to the end I might stoope to your lure, I pray you begin to hate me that I may loue you.

Touching your losing and finding, your buying and selling, it much skilleth not, for I had rather you should lose me, so you might neuer find mée againe, then find mée, that I should think my selfe lost: and rather had I be sold of you for a penny, then bought for you with a pound. If you meane either to make an art or an occupation of loue, I doubt not but you shall finde worke in the Court sufficient: but you shall not know the length of my foot, vntill by your cunning you get commendation.

A phrase now there is which belongeth to your Shop-board, that is, to make loue, and when I shall heare of what fashion it is made, if, I like the patterne, you shall cut me a partlet, so as you cut it not with a paire of left handed sheeres. And I doubt not though you haue marred your first loue in the making, yet by the time you haue made three or foure loues, you will proue an expert workeman: for as yet you are like the Tailors boy, who thinketh to take measure before he can handle the sheeres.

And thus I protest vnto you, because you are but a yong beginner, that I will helpe you to as much custome as I can, so as you will promise me to sew no false stitches, & when mine old loue is worn threed-bare, you shall take measure of a new.

In the meane season doe not discourage your selfe, Apelles was no good painter the first day: For in euery occupation one must first indeauour to begin. He that wil sell Lawne must learne to fold it, and he that will loue, must first learne to court it.

As she was in this veine very pleasant, so I thinke she would haue beene very long, had not the Gentlewomen called her to walk being so faire a day: then taking her leaue very courteously, shee left him alone, yet turning againe she said: Will you not man vs, Fidus being so proper a man? Yes quoth I, and without asking too, had you beene a proper woman. Then smiling she said, you should finde me a proper woman, had you beene a proper workman. And so she departed.

Now, Philautus and Euphues, what a traunce was I left in, who bewayling my lone, was answered with hate? or, if not with hate, with such kinde of heate, as almost burnt the very bowels within me. What greater discourtesie could there possibly rest in the mind of a Gentlewoman, then with so many nips, such bitter girdes, such disdainefull gleekes, to answer him that honored her? What cruelty more vnfit for so comely a Lady, then to spurre him that galloped, or to let him blood in the hart, whose vaine she should haue staunched in the liuer? But it fared with me as with the hearb Basill the which the more it is crushed, the sooner it springeth: or the Poppy, which the more it is trodden with the foote, the more it flourisheth. For in these extremities, beaten as it were to the ground with disdaine, my loue reacheth to the top of the house with hope, not vnlike vnto a tree which though it be often felled to the hard root, yet it buddeth againe and getteth a top.

But to make an end both of my tale and my sorrowes, I wil proceed, onely crauing a little patience if I fall into mine old passions. With that Philautus came in with his spoke saying: In faith Fidus me thinketh I could neuer be weary in hearing this discourse, and I feare me the end will bee too soone, although I feele in my selfe the impression of sorrowes.

Yea quoth Euphues, you shall find my friend Philautus so kinde hearted, that before you haue done, hee will bee further in loue with her then you were: for as your Lady said, Philautus will

bee

be bound to make loue, as warden of that Occupation. Then Fidus: Well, God grant Philautus better ſucceſſe then I had, which was too bad. For my Father being returned from hunting, & the Gentlewomen from walking, the table was couered, and we all ſat downe to dinner, none more pleaſant then Iſſida, which would not conclude her mirth: and I not melancholy, becauſe I would couer my ſadneſſe, leſt either ſhe might thinke me to dote, or my father ſuſpect me to deſire her. And thus we both in table talke began to reſt. She requeſting me to be her caruer, and I not attending well to that ſhe craued, gaue her Salt, which when ſhe receiued, ſhe gan thus to reply.

In ſooth Gentleman, I ſeldome eate Salt for feare of anger, and if you giue me in token that I want wit, then will you make me cholerick before I eate it: for women, be they neuer ſo fooliſh would euer be thought wiſe.

I ſtaid not long for mine anſwer, but as well quickned by her former talke, as deſirous to cry quittance for her preſent tongue, ſaid thus. If to eat store of Salt cauſe one to frit: and to haue no Salt ſignifie lacke of wit, then doe you cauſe me to meruell, that eating no Salt you are ſo captious, and louing no ſalt you are ſo wiſe, when indéed ſo much wit is ſufficient for a woman, as when ſhe is in the raine, can warne her to come out of it.

You miſtake your aime (quoth Iſſida) for ſuch a ſhower may fal, as did once into Daneas lap, and then that woman were a fole that would come out of it: but it may be your mouth is out of taſte, therefore you were beſt ſeaſon it with ſalt. Indéed (quoth I) your anſwers are ſo freſh, that without Salt I can hardly ſwallow them. Many nips were returned that time betwéene vs, and ſome ſo bitter, that I thought then to proceéd rather of malice to worke deſpight, then of mirth to ſhew diſport. My father very deſirous to heare queſtions aſked, willed mee after dinner to diſ ſome demaund, which after grace I did in this ſort.

Lady Iſſida, it is not vnlikely but that you can anſwere a queſtion as wiſely, as the laſt night you aſked one wilely, and I truſt you will be as ready to reſolue any doubt by intreaty as, I was by commaundement. There was a Lady in Spaine, who after the deceaſe of her Father, had three ſuters (and yet neuer a good Archer)

the one excelled in all gifts of the body, insomuch that there could be nothing added to his perfection, and so armed in al points, as his very lookes were able to pearce the heart of any Lady, especially of such a one, as seemed her selfe to haue no lesse beauty then she had personage. For that as betweene the similitude of manners, there is a friendship in euery respect absolute: so in the composition of the body, there is a certaine loue ingendered by ones lookes, where both the bodies resemble each other, as women both in one Lome.

The other, had nothing to commend him but a quick wit, which he had alwaies so at his will, that nothing could be spoken, but he would wrest it to his owne purpose, which wrought such delight to his Lady, who was no lesse witty then he, that you would haue thought a marriage to be solempnized, before the match could be talked of. For there is nothing in loue more requisit or more delectable, then pleasant and wise conference, neither can there arise any storme in loue, which by wit is not turned to a calme.

The third, was a Gentleman of great possessions, large reuenewes, full of mony, but neither the wisest that euer enioyed so much, nor the properest that euer desired so much: he had no plea in his sute but gilt, which, rubbed well in a hot hand, is such a grease as will supple a very hard hart. And who is so ignorant, that knoweth not gold to be a key for euery locke, chiefly with his Lady, who her selfe was well stored, and as yet infected with a desire of more, that she could not but lend a good countenance in this match.

Now Lady Iffida, you are to determine this Spanish bargaine, or if you please we will make it an English controuersie, supposing you to be the Lady, and three such Gentlemen to come vnto you a woing: in faith, who should be the speeder?

GEntleman (quoth Iffida) you may answer your own question by your owne argument if you would, for if you conclude the Lady to be beautifull, witty, and wealthy, then no doubt she will take such a one as should haue comlinesse of body, sharpnes of wit and store of riches: Otherwise I would condemne that wit in her, which you seeme so much to commend: her selfe excelling in three qualities, she should take one which was indued but with one: in perfect loue the eie must be pleased, the eare delighted, the heart

comforted: beauty causeth the one, wit the other, wealth the third.

To loue onely for comlines, were lust: to like for wit onely, madnesse: to desire chiefly for goods, couetousnes: yet can there be no loue without beauty, but we loath it: nor without wit, but we scorne it: nor without riches but we repent it. Euery flower hath his blossome, his sauour, his sap: and euery desire should haue to feed the eie, to please the wit, to maintaine the rest.

Ganimedes may cast an amiable countenance, but that fedeth not: Vlysses tell a witty tale, but that fatteth not: Crœsus bring bags of gold, and that doth both: yet without the aid of beauty we cannot bestow it, and without wit he knowes not how to vse it. So that I am of this mind, there is no Lady but in her choice will be so resolute, that either she will liue a Virgin, til she haue such a one as shal haue all these three properties, or else die for anger, if she match with one that wanteth any of them.

I perceiuing her to stand so stifly, thought, if I might, to remoue her foting: and replied againe.

LAdy, you now think by policy to start, where you bound me to answer by necessity, not suffering me to ioine three flowers in one Nosegay, but to chose one, or else to leaue all. The like I must craue at your hands, that if of force you must consent to any one, whether would you haue the proper man, the wise, or the rich?

She, as not without an answer, quickly requited me.

ALthough there be no force, which may compel me to take any, neither a proffer whereby I may chose all, yet to answer you flatly, I wold haue the wealthiest, for beauty without riches goeth a begging, and wit without wealth, cheapneth all things in the faire, but buyeth nothing. Truely Lady (quoth I) either you speak not as you thinke, or you be farre ouer-shot, for me thinketh that he that hath beauty, shall haue mony of Ladies for almes, and he that is witty will get it by craft: but the rich hauing inough, and neither loues for shape nor sense, must either keepe his gold for those he knowes not, or spend it on them that care not. Well answered Iffida, so many men so many minds: now haue you my opinion, you must not thinke to wring me from it, for I had rather be as all women are, obstinate in mine owne conceit, then apt to be brought to others constructions.

My father liked her choice, whether it were to flatter her, or for feare to offend her, or that he loued many himself, better than either for wit or beauty. And our conclusions thus ended, she accompanied with her Gentlewomen, and other her seruants, went to her vncles, hauing tarried a day longer with my father then she appointed, though not so many with me, as she was welcome.

Ah Philautus, what torments didst thou thinke poore Fidus endured, who now felt the flame euen to take full hold of his heart: and thinking by solitarinesse, to driue away melancholy, and by imagination to forget loue, I laboured no otherwise, then he that to haue his horse stand still, pricketh him with the spur, or he that hauing sore eies rubbeth them with salt water. At the last with continuall abstinence from meate, from company, from sleepe, my body began to consume, and my head to wax idle, insomuch, that the substance which perforce was thrust into my mouth, was neuer digested, nor the talke which came from my addle braines, liked: for euer in my slumber, me-thought Iffida presented her selfe, now with a countenance pleasant and merry, straight waies with a colour full of wrath and mischiefe.

My father, no lesse sorrowfull for my disease, than ignorant of the cause sent for diuers Physitions, among the which there came an Italian, who feeling my pulses, casting my water, and marking my lookes, commanded the chamber to be voided: and shutting the doore applied this medicine to my maledy. Gentleman, there is none that can better heale your wound then he that made it, so that you should haue sent for Cupid, not Esculapius, for although they be both Gods, yet will they not meddle in each others office. Apelles will not go about to amend Lysippus caruing, yet they both wrought Alexander: nor Hypocrates buste himselfe with Ouids Art, and yet they both described Venus. Your humour is to be purged, not by Apothecaries confections, but by the following of good counsell.

You are in loue, Fidus: which if you couer in a close chest, will burne euery place, before it burst the locke. For as we know by Physick, that poyson will disperce it selfe in euery veine before it pearce the heart: so I haue heard by those that in loue could say somewhat, that it maimeth euery part before it kill the liuer. If therfore you will make me priuy to all your deuises, I will procure

such

such meanes, as you shall recouer in short space: otherwise, if you seeke to conceale the party and increase your passions, you shall shorten your life, and so lose your loue, for whose sake you liue.

When I heard my Physitian so pat to hit my disease, I could not dissemble with him lest he should bewray it, neither would I, in hope of remedy.

Vnto him I discoursed the faithfull loue which I bore to Iffida, and described in euery particular, as to you I haue done. Which he hearing, procured within one day Lady Iffida to see me, telling my Father that my disease was but a consuming feauer which he hoped in short time to cure.

When my Lady came, and saw me so altered in a moneth, wasted to the heard bones, more like a ghost then a liuing creature, after many words of comfort (as women want none about sicke persons) when she saw opportunity, she asked me whether the Italian were my messenger, or if he were, whether his emballage were true: which question I thus answered.

LAdy, to dissemble with the world when I am departing from it, would profit me nothing with man, and hinder me much with God: to make my death-bed the place of deceit, might hasten my death and increase my danger.

I haue loued you long, and now at length I must leaue you, whose hard heart I will not impute to discourtesie, but destiny: it contenteth me that I died in faith, though I could not liue in fauour: neither was I euer more desirous to beging my loue, then I am now to end my life. Things which cannot be altered, are to be borne, not blamed: follies past, are sooner remembred then redressed: and time past may well be repented, but neuer recalled. I will not recount the passions I haue suffered, I thinke the effects shew them, and now it is more behouefull for me to fall to praying for a new life, then to remember the old: yet this I adde (which though it merit no mercy to saue, it deserueth thankes of a friend) that onely I loued thee, and liued for thee. And so turning on my left side, I fetched a deepe sigh.

Iffida, the water standing in her eies, clasping my hands in hers, with a sad countenance answered me thus.

My good Fidus, if the increasing of my sorrowes might mitigate the extremity of thy sickneſſe, I could be content to resolue my selfe into teares, to rid thée of trouble: but the making of a fresh wound in my body, is nothing to the healing of a festered sore in thy bowels: for that such diseases are to be cured in the end by the meanes of their originall. For as by Basil the scorpion is ingendered, and by the meanes of the same heard destroyed: so loue, which by time and fancy is bred in an idle braine, is by time and fancy banished from the hart: or as the Salamander, which being a long space nourished in the fire, at the last quencheth it: so affection hauing taken hold of the fancy, and liuing as it were in the minde of the louer, in fract of time altereth and changeth the heat, and turneth it to chilneſſe.

It is no small griefe to me, Fidus, that I should be thought to be the cause of thy languishing, and cannot be ready of thy disease.

For vnto thée I will reueale more then either wisdome would allow, or my modeſty permit.

And yet so much as may acquite me of ingratitude towards thée, and rid thée of the suspition conceiued of me.

SO it is Fidus and my good friend, that about two yeares past, there was in Court a gentleman, not vnknowne to thée, nor, I thinke vnbeloued of thée, whose name I will not conceale, leſt thou shouldeſt either thinke me to forge, or him not worthy to be named.

This gentleman was called Thirsus in all respects so wel qualified, as had he not béen in loue with me, I should haue bin enamoured of him. But his hastineſſe preuented my heat, who began to sue for that which I was ready to offer: whose sweét tale although I wished it to be true, yet at the first I could not beléeue. For that men in matters of loue, haue as many waies to deceiue, as they haue words to vtter.

I séemed straitlaced, as one neither accustomed to such suites, nor willing to entertaine such a seruant, yet so warily as putting him from me with my little finger, I drew him to me with my whole hand. For I stood in a great mammering how I might behaue my selfe, leſt being to coy, he might thinke me proud, or vsing to much curteſie hee might thinke mée wanton. Thus long time I held him in a doubt, thinking thereby to haue iuſt triall of his

faith,

faith, or plaine knowledge of his falshood. In this manner led my life almost one yeare, vntill with often meeting and diuers conferences, I felt my selfe so wounded, that though I thought no heauen to my hap, yet I liued as it were in hell till I had enioyed my hope. For as the tree Ebenus though it no way be set in a flame, yet it burneth with sweet sauours: so my minde, though it could not be fired, for that I thought my selfe wise, yet was it almost consumed to ashes with plesant delight and sweet cogitations, insomuch that it fared with me as it doth with the trees stricken with thunder, which hauing the barkes sound, are bruised in the bodie: for finding my outward parts without blemish, looking into my minde could not see it without blowes.

I now perceiuing it high time to vse the Physitian, who was all waies at hand, determined at the next meeting to conclude such a faithfull & inuiolable league of loue, as neither the length of time, nor the distance of place, nor the threatening of frends, nor the spight of fortune, nor the feare of death, should either alter or diminish: which accordingly was ther finished & hath hitherto bin cruelly fulfilled, Thirsus as thou knowest, hath euer since bene beyond the seas, the remembrance of whose constancie, is the onely comfort of my life: neither doe I reioyce in any thing more then in the faith of my good Thirsus.

Then Fidus I appeale in this case to thy honestie, which shall determine of mine owne honour. Wouldest thou haue me inconstant to mine old friend, and faithfull to a new? Knowest thou not that as the Almon tree beareth most fruit when it is ould, so loue hath greatest faith when it groweth in age? It falleth out in loue as it doth in Vines, for the young Vines bring the most wine, but the old the best: so tender loue maketh greatest shew of blossomes, but tried loue bringeth forth sweetest iuice.

And yet I will say thus much, not to ade currage to thy atempts that I haue taken as great a delight in thy company as euer I did in any (my Thirsus onely excepted) which was the cause that oftentimes I would either by questions moue thee to talke, or by quarels incence thee to choler. perceiuing in thee a wit answerable to my desire, which I thought throwly to whet by some discourse But wert thou in comelinesse Alexander, and my Thirsus

Thersites,

Therſites, wert thou Vlyſſes, hée Midas, thou Crœſus, hée Codrus, I would not forſake him to haue thée, no, not if I might thereby prolong thy life, or ſaue mine owne: ſo faſt a root hath true loue taken in mine heart, that the more it is digged, the déeper it groweth: the oftner it is cut, the leſſe it bléedeth: and the more it is loden, the better it beareth.

What is there in this vile earth, that more commendeth a woman then conſtancy? It is neither his wit, though it be excellent, that I eſtéeme: neither his birth though it be noble: nor his bringing vp, which hath alwayes béene courtly: but onely his conſtancy and my faith, which no torments, no tyrant, no death ſhall diſſolue. For neuer ſhall it bée ſaid, that Iſſida was falſe to Thirſus, though Thrſus faithleſſe (which the Gods forfend) to Iſſida.

For as Amulus the cunning painter, ſo portrayed Minerua, that which way ſoeuer one caſt his eyes, ſhee alwayes beheld him: ſo hath Cupid ſo exquiſitely drawne the image of Thirſus in my heart, that what way ſoeuer I glance, me thinketh he looketh ſtedfaſtly vppon mee: inſomuch that when I haue ſéene any to gaze on my beauty (ſimple God wot though it be) I haue wiſhed to haue the eye of Auguſtus Cæſar, to dim their ſightes, with the ſharpe and ſcorching beames. Such force hath time and triall wrought, that if Thirſus ſhould die, I would be buried with him: imitating the Eagle, which Seſta a virgin brought vp, who ſéeing the bones of the virgin caſt into the fire, threw himſelfe in with them, & burnt himſelfe with them. Or Hippocrates Twins, who were borne together, laughed together, and dyed together.

For as Alexander would be ingraued of no man in a precious ſtone, but onely of Pergotales: ſo would I haue my picture imprinted in no heart but in his by Thirſus.

Conſider with thy ſelfe Fidus, that a faire woman without conſtancy, is not vnlike a gréene tree without fruit, reſembling the counterfait that Praxitiles made for Flora, before the which, if one ſtood directly, it ſeemed to wéepe; if on the left ſide, to laugh; if on the other ſide, to ſléepe: where he noted the light behauiour of her, which could not in one conſtant ſhadow be ſet downe.

And yet for the great good will thou beareſt mee, I cannot reiect thy ſeruice, but I will not admit thy loue. But if either my

friends,

friends, or my selfe, my goods, or my good will, may stand thee in stead, vse me, trust me, command me, as farre forth as thou canst with modestie, and I may grant with mine honour.

If to talke with me, or continually to bee in thy company, may in any respect satisfie thy desire; assure thy selfe I will attend on thée as diligently as thy Nurse, and be more carefull for thée then thy Phisition. More I cannot promise, without breach of my faith: more thou canst not aske without the suspition of folly.

Here Fidus, take this Diamond, which I haue heard old women say to haue bén of great force against idle thoughts, vain dreames, and frantieke immaginations, which if it do thée no good, assure thy selfe it can doe thée no harme: and better I think it against such, inchanted fantasies, then either Homers Moly, or Plinies Centaurio.

When my Lady had ended this strange discourse, I was striken into such a maze, that for the space almost of halfe an houre, I lay as it had bén in a trance, mine eyes almost standing in my head without motion, my face without coulour, my mouth without breath, insomuch that Iffida began to scriech out and call company, which called me also to my selfe: and then with a faint & trembling tongue I vttered these words.

LAdie, I cannot vse as many words as I would, because you sée I am weak: nor giue so many thankes as I should, for that you deserue infinite. If Thirsus haue planted the vine, I will not gather the grapes: neither is it reason, that he hauing sowne with paine, that I should reape the pleasure. This sufficeth me, and delighteth me not a little, that you are so faithfull and hee so fortunate. Yet, good Lady let mee obtaine one small sute, which derogating nothing from your true loue, must needs be lawfull, that is, that I may in this my sicknes enioy your company, and if I recouer, be admitted as your seruant: the one wil hasten my health, the other prolong my life. She courteously granted both, and so carefully tended mée in my sicknesse, that what with her merry sporting and good nourishing, I began to gather vp my crums, and in short time to walke into a gallery neere adioyning vnto my chamber, where she disdained not to lead me, and so at all times to vse me as though I had bén Thirsus. Euery euening she would put forth some pretty question, or vtter some merry conceit to driue me

from

from melancholly. There was no broth that would downe but of her making, no meat but of her dressing, no sleepe enter into mine eyes, but by her singing, insomuch as she was both my nurse, my cooke and my Phisition. Being thus by her for the space of one month cherished, I waxed strong as though I had neuer bèen sick.

NOw Philautus, iudge not partially, whether was she a Lady of greater constancy towards Thirsus, or courtesie towards mée?

Philautus, thus answered. Now surely Fidus, in my opinion, she was no lesse to be commended for kéeping her faith inviolable then to be praised for giuing such almes vnto thée: which good behauiour differeth far from the nature of our Italian Dames, who if they be constant, they despise all other, that séeme to loue them. But I long yet to heare the end, for me thinketh a matter begunne with such heat, should end with a bitter colde.

O Philautus, the ende is short and lamentable, but as it is, haue it.

SHe, after long recreating her selfe in the Countrey, repaired againe to the court, and so did I also, where I liued (as the Elephant doth by the ayre) with the sight of my Lady, who euer vsed me in all her secrets, as one that she most trusted. But my ioyes were too great to last, for euen in the middle of my blisse, there came tidings to Iffida, that Thirsus was slaine by the Turkes, being then in pay with the King of Spaine, which battle was so bloody, that many gentlemen lost their liues.

Iffida so distraught of her wits with this newes fell into a frenzy hauing nothing in her mouth but alwayes this, Thirsus slaine, Thirsus slaine: euer doubling this spéech, with such pittifull cryes and scrieches, as it would haue moued the souldiers of Vlisses to sorrow. At the last by good kéeping, and such meanes as by Phisike was prouided, she came againe to her selfe, vnto whom I writ many letters, to take patiently the death of him, whose life could not be recalled: diuers she answered, which I will shew you at my better leasure. But this is most strange that no sute could allure her againe to loue, but euer she liued all in blacke, not once comming where she was most sought for: But within the terme of fiue yeares, she began a little to listen to mine old sute of whose

faithfull

faithfull meaning she had such triall. as shée could not thinke that either my loue was builded vpon lust or deceit.

But destiny cut off my loue by cutting off her life, for falling into a hot pestilent feauer she dyed, and how I took it, I meane not to tell: but forsaking the Court presently, I haue héere lined euer since, and so I meane, till death call me.

NOw Gentlemen, I haue held you too long I feare me; but I haue ended at the last you sée what loue is begun with griefe, continued with griefe, ended with death. A paine full of pleasure, a ioy replenished with misery, a heauen, a hell, a god, a diuell, & what not, that either hath in it sence or sorrow? Where the dayes are spent in thoughts, the nights in dreames, both in danger, either beguiling vs of that we had: or promising vs that wée haue not. Full of iealousie without cause, and voyd of feare when there is cause: and so many inconueniences hanging vpon it, as to reckon them all were infinite, and to tast but one of them intollerable.

Yet in these dayes it is thought signes of a good wit; and the only vertue peculiar to a courtier: For loue they say is in yong Gentlemen, in clownes it is lust, in old men dotage, when it is in all men madnesse.

But you, Philautus, whose blood is in his chiefest heat, are to take greater care, least being ouerwarmed with Loue, it so inflame the liuer, as it driue you into a consumption. And thus the olde man brought them in to dinner, where they hauing taken their repast, Philautus, as well in the name of Euphues as his owne, gaue this answer to this old mans tale, and these or the like thankes for his cost and courtesie.

Father, I thanke you, no lesse for your talke which I found pleasant, then for your counsell which I account profitable, and so much for your great chére and courteous entertainment, as it deserueth of those that cannot deserue any. I perceiue in England the women and men are in loue constant, to strangers courteous, and bountifull in Hospitality: the two latter wee haue tryed to your cost, the other we haue heard to your paines, and may iustifie them all whersoeuer we become, to your praises, and pleasure. This onely we craue that necessity may excuse our boldnesse, and for amends wee will vse such meanes, as although wee cannot

make

make you gaine much, yet you shall léese little.

Then Fidus taking Philautus by the hand, spake thus to them both.

GEntlemen & friends, I am ashamd to receiue so many thanks for so smal courtesie: & so far off it is for me to look for amends for my cost, as I desire nothing more, then to make you emends for your company and your good will in accounting well of ill fare: onely this I craue, that at his returne, after you shall bee feasted of great personages, you vouchsafe to visit the cottage of poore Fidus, where you shal be no lesse welcome then Iupiter was to Bacchus: Then Euphues.

Wee haue troubled, you too long, and high time it is for poore pilgrimes to take the day before them, lest beeing benighted, they straine courtesie in another place, and as we say in Athens, Fish and géese in three dayes are stale: Notwithstanding wee will bee bold to sée you, and in the meane season we thanke you, and euer as we ought, we will pray for you.

Thus after many farewels, with as many welcomes of the one side, and thanks of the other, they departed, and framed their steps towards London. And to driue away the time Euphues began to instruct Philautus.

THou séest Philautus the courtesie of England to surpasse, & the constancie (if the old gentleman told the truth) to excell, which warneth vs both to be thankfull for the benefits we receiue, and circumspect in the behauiour we vse, lest being vnmindfull of good turnes, we be accounted ingrate: and being dissolute in our liues, we be thought impudent.

When we come into London, we shall walke in the garden of the world, where among many flowers, we shall sée some wéedes, sweet Roses, & sharp Nettles, pleasant Lillies, & pricking thornes, high Vines, & low hedges. All things (as the fame goeth) that may either please the sight or dislike the smell, either feed the eye with delight, or fill the nose with infection.

Then good Philautus let the care I haue of thée be in stéed of graue counsell, and my good will towards thée in place of wisedome. I had rather thou shouldest walke among the beds of wholsome potherbs, then the knots of pleasant flowers, & better shalt thou finde

finde it to gather Garlike for thy ſtomacke, than a ſweet violet for thy ſenſes. I feare me, Philautus, that ſeeing the amiable faces of the Engliſh Ladies, thou wilt caſt off al care both of my counſel & thine owne credit. For wel I know that a freſh colour doth eaſily dim a quicke ſight, that a ſweet roſe doth ſoneſt pierce a fine ſcent that pleaſant ſirrups doe chiefliеſt infect a delicate taſt, that beautifull women doe firſt of all allure them that haue the wantonneſt eyes, and the whiteſt mouthes.

A ſtrange Tree there is called Alpina, whith bringeth forth the faireſt bloſſomes of all trées, which the Bée either ſuſpecting to be venomous, or miſliking becauſe it is ſo glorious, neither taſteth it nor commeth néere it. In the like caſe Philautus, would I haue thée to imitate the Bée, that when thou ſhalt behold the amiable bloſſomes of the Alpine trée in any woman, thou ſhun them, as a place infected either with poyſon to kill thée, or honey to deceiue thée: for it were more conuenient thon ſhouldſt pull out thine eyes, and liue without loue, then to haue them cléere, and be infected with luſt.

Thou muſt chooſe a woman as the Lapidary doth a true Saphire, who when he ſéeth it to gliſter couereth it with Oyle, and then if it ſhine, he alloweth it: if not, he breaketh it. So if thou fal in loue with one that is beautiful, caſt ſome kind of colour in her face, either as it were miſliking her behauiour, or hearing of her lightnes: and if then ſhe looke as faire as before, woe her win her and weare her. Then my good friend, conſider with thy ſelfe what thou art, an Italian: where thou art, in England: whom thou ſhalt loue, if thou fall into that vaine, an Angell. Let not thy eye goe beyond thy eare, nor thy tongue as far as thy féet. And thus I coniure thée, that of all things thou refraine from the hot fire of affection.

For as the pretious ſtone Aucharſitis, being throwne into the fire loſeth black, and halfe dead, but being caſt into the water, gliſtreth like the Sunne beames: ſo the pretious minde of man once put into the flame of loue, is as it were vgly and loſeth her vertue, but ſprinkled with the water of wiſedome, and deteſtation of ſuch fond delights, it ſhineth like the glorious rayes of Phœbus.

And it ſhall not be amiſſe though my Phiſicke be ſimple, to preſcribe a ſtraight diet before thou fall into thy old diſeaſe.

Firſt, let thy apparel be but meane, neither too braue to ſhew thy

pride, nor too base to bewray thy pouerty: be as careful to keepe thy mouth from wine, as thy fingers from fire.

Wine is the glasse of the mind, and the only sauce that Bacchus gaue Seres when he fell in loue: be not dainty mouthed, a fine taste noteth the fond appetites that Venus said her Adonis to haue, who seeing him to take chiefest delight in costly cates, smiling said thus

I am glad that my Adonis hath a sweet tooth in his head, and who knoweth not what followeth? But I will wade no farre, seeing heretofore, as wel in my Cooling card, as at diuers other times I haue giuen thee a caueate in this vanity of loue, to haue a care: and yet mée thinketh the more I warne thée, the lesse I dare trust thée: for I know not how it cometh to passe, that euery minute I am troubled in mind about thée.

When Euphues had ended, Philautus thus began.

EVphues, I thinke thou wast borne with this word loue in thy mouth, or that thou art bewitched with it in minde, for there is scarce three words vttered to me, but the third is Loue, which how often I haue answered thou knowest, & yet that I speake as I thinke, thou neuer beléeuest: either thinking thy selfe a God, to know thoughtes, or mée worse than a deuill, not to acknowledge them when I shal giue any occasion, warne me, and that I should giue none, thou hast already warned me so that this perswade thy selfe, I will sticke as close to thée, as the sole to thy shoe.

But truely I must néedes commend the curtesie of England, and old Fidus for his constancy to his Lady Iffida, and her faith to her friend Thirsus; the remembrance of which discourse did often bring into my minde the hate I bare to Lucilla, who loued all, and was not found faithfull to any. But I let that passe, least thou come in again with thy faburthen, and hit me in the téeth with Loue, for thou hast so charmed me, that I dare not speake any word that may bée wrested to charity, least thou say, I meane loue: and in truth I think there is no more difference betwéen them, then betwéene a broome and a besome.

I will follow thy diet and thy counsel, I thanke thée for thy good will, so that I will now walke vnder thy shadow, and be at thy commandement: not so, answered Euphues, but if thou follow mee, I

dare

dare be thy warrant we will not offend much. Much talke there was in the way, which much shortened their way: and at the last they came to London, where they met diuers strangers of their frendes, who in small space brought them familiarly acquainted with certaine English Gentlemen, who much delighted in the company of Euphues, whom they found both sober and wise, yet sometimes merry and pleasant. They were brought into all places of the Citty, and lodged at the last in a Marchants house, where they continued till a certaine breach.

They vsed continually the Court, in the which Euphues tooke such delight, that hee accounted all the praises he heard of before, rather to be enuious then otherwise, and to bee partiall, not giuing so much as it deserued, and yet to bee pardoned because they could not. It happened that these English Gentlemen conducted these two strangers to a place where diuers Gentlewomen were: some courtiers, others of the country, where being welcome they frequented almost euery day for the space of one month, entertaining of time in courtly pastimes, though not in the court: insomuch that if they came not, they were sent for, & so vsed as they had bẽn country men, not strangers. Philautus with his continuall accesse, and often conferrence with gentlewomen, began to wean himselfe from the counsel of Euphues, & to wed his eyes to the comlines of ladies, yet so warily, as neither his friend could by narrow watching discouer it, neither did he by any wanton countenance bewray it: but carying the image of loue ingrauen in the bottom of his hart, & the picture of courtesie imprinted in his face, he was thought to Euphues courtly, & known to himselfe comfortlesse. Among a number of Ladies, he fixed his eyes vpon one, whose countenãce seemed to promise mercy, & threated mischiefe, intermedling a desire of liking with all, & with a certaine comely pride to accept none: whose wit would commonly taunt without despight, but not without disport, as one that seemed to abhorre loue worse thẽ lust, & lust worse then murther: of greater beauty then birth, and yet of lesse beauty then honesty: which gat her more honour by vertue, then nature could by Art, or fortune might by promotion. Shee was ready of answer, yet wary: shrill of speech, yet sweet: in all her passions so

temperat, as in her greateſt mirth none would think her wanton: neither in her deepeſt griefe, ſullen: but alwayes to look with ſo ſober cheerfulnes, as it was hardly thought, whether ſhe were more commended for the grauitie of the aged, or for her courtlineſſe of the youth: oftentimes delighted to hear diſcourſes of loue, but euer deſirous to be inſtructed in learning: ſomwhat curious to keepe her beauty, which made her comely, but more carefull to increaſe her credit, which made her commendable: not adding the length of a haire to courtlineſſe, that might detract the breadth of a haire from chaſtitie. In all her talke ſo pleaſant, in all her lookes ſo amiable, ſo graue modeſtie ioyned with ſo wittie mirth, that they that were intangled with her beautie, were inforced to preferr her wit before their willes, and they that loued her beautie, were compelled to preferre their affections before her wiſdome: whoſe rare qualities cauſed ſo ſtrange euents, that the wiſe were allured to vanities, and the wantons to vertue, much like the riuer in Arabia, which turneth gold to droſſe, and durt to ſiluer. In concluſion, they wanted nothing in this Engliſh Angell that Nature might adde for perfection, or fortune could giue for wealth, or God commonly beſtow on mortall creatures: And more eaſie it is in the deſcription of ſo rare a perſonage, to imagin what ſhe had not, than to repeat all ſhe had. But ſuch a one ſhe was, as almoſt al they are that ſerue ſo noble a Prince: ſuch virgins carry lights before ſuch a Veſta, ſuch Nimphs arrows with ſuch a Diana. But why goe I about to ſet her in black and whit, whome Philautus is now with all colour importraying in the Table of his heart? And ſurely I think by this he is halfe madde, whom long ſince I left in a great maze.

Philautus viewing all thes things, and more then I haue vttred (for that the louers eie pearceth deeper) withdrew him ſelfe ſecretly into his lodging, and locking the doore began to debate with himſelfe in this manner.

O thrice vnfortunate is he that is once faithfull, and better it is to be a mercileſſe ſoldier, then a true louer: the one liueth by a nothers death, the other dieth by his owne life.

What ſtrange fits be theſe, Philautus, that burne thee with ſuch a heat, that thou ſhakeſt for cold, & all thy body in aſhtnering ſweat in a flaming ice, melteth like wax, & hardneth like that Adamant?

Is

Is it loue? Then would it were death: for lifetter it is that I should lose my life then win my loue. Ah Camilla, but why doe I name thée, when thou dost not heare me? Camilla, name thée I will, though thou hate me. But alas, the sound of thy name doth make me swound for griefe. What is in me that thou shouldst not despise, and what is there not in thée that I should not wonder at? Thou a woman, the last thing God made, and therefore the best. I a man, that could not liue without thée, and therefore the worst. All things were made for man as a Souerayne, and man made for a woman as a slaue. O Camilla, would either thou hadst béene bred in Italy, or I in England: or would thy vertues were lesse then thy beauty, or my vertues greater then my affections.

I sée that India bringeth gold, but England bringeth goodnesse. And had not England bin thrust into a corner of the world, it would haue filled the whole world with woe: Where such women are as we haue talked of in Italy, heard of in Rome, read of in Greece, but neuer found but in this Iland. And for my part (I speake softly because I will not heare my selfe) would there were none such here, or such euery where. Ah fond Euphues, my deare friend, but a simple fole if thou beléeue now the cosing Card: and an obstinate fole if thou doe not recant it. But it may be thou laiest that cosis for the elenation of Naples like an Astronomer. If it were so, I forgiue thée, for I must beléeue thée: if for the whole world, behold England where Camilla was borne the floure of courtesie, the picture of Comelinesse: one that shameth Venus being somewhat fairer, and much more vertuous: and staineth Diana, being as chaste, but much more amiable. I, but Philautus, the more beauty she hath, the more pride: and the more vertue, the more prescisenes. The Peacocke is a bird for none but Iuno, the Doue for none but Vesta. None must weare Venus in a Table, but Alexander; none Pallas in a ring, but Vlysses. For as there is but one Phœnix in the world, so is there but one tré in Arabia Wherein she buildeth: and as there is but one Camilla to be heard of, so there is but one Cæsar that she will like of. Why then, Philautus, what resteth for thée but to die with patience, séeing thou maist not liue with pleasure? When thy disease is so dangerous, that the third letting of blod is not able to recouer thée, when neither Ariadnes thread, nor Sibillaes

bough, nor Medias séede, may remedy thy griefe. Die, die Philautus, rather with a secret scar, then an open scorne. Patroclus cannot marke in Achilles armour without a maime, nor Philautus in English Court without a mocke. I, but there is no pearle so hard, but vineger breaketh it, no Diamond so stony, but bad mollifieth, no heart so stiffe, but loue weakeneth it. And what then? becaule she may loue one, is it necessary she should loue thée?

Be there not infinit in England, who as farre excéede thée in wealth, as she doth all the Italians in wisdome, and are as far aboue thée in all qualities of the body, as she is aboue them in all giftes of the mind? Doest thou not sée euery minute the noble youth of England frequent the court with no lesse courage, thē thou, cowardise? If courtly bravery may allure her, who more gallant then they? If personage, who more valiant? If witty, who more sharp? If birth, who more Noble? If vertue, who more deuout?

When there are all things in them that should delight a Ladie, and no one thing in thée that is in them; with what face, Philautus canst thou desire, which they cannot deserue; or with what seruice deserue that, which so many desire before thée?

The more beauty Camilla hath, the lesse hope shouldest thou haue: and thinke not but the bait that caught thée, hath beguiled other Emglishmen ere now. Infants they can loue, neither so hard hearted to despise it, nor so simple not to discerne it.

Is it likely then, Philautus, that the Fox will let the grapes hang for the gose? or the Englishman bequeath beauty to the Italian? No, no Philautus, assure thy selfe there is no Venus, but she hath her Temple, where, on the one side Vulcan may knocke, but Mars shall enter: no Saint but hath his shrine, and he that cannot win with a Pater noster, must offer a penny.

And as rare it is to sée the Sunne without a light, as a faire woman without a louer, and as néere infancy to beauty, as the prick to the Rose, as the stalke to the rind, as the earth to the roots.

Dost thou not thinke that hourely she is serued and sued vnto of thy betters in birth, thy equalls in wealth, inferiors in respect? If then she haue giuen her faith, darest thou call her honour into suspicion of falshood? If she refuse such vaine delights, wilt thou bring her wisedome into the compasse of folly? If she

loue so beautifull a peece, then will she not be inconstant? If shee vow virginity, so chast a Lady cannot be periured: and of two things, the one of these must bée true, that either her minde is already so weaned from loue, that she may not be moued, or so setled in loue that she is not to be remoued. I, but it may be, that so young and tender a heart, hath not yet felt the impression of loue: I, but it cannot be that so rare perfection should want that which they all wish, affection. A rose is swéeter in the bud, than full blown. Young twigs are soner bent then old trées. White Snow sooner melted then hard Yse: which proueth that the younger she is, the soner she is to be woed; and the fayrer she is the likelier to be wonne.

Who will noe run with Atlanta, though he be lame? who would not wrastle with Cleopatra, though he were sicke? Who feareth to loue Camilla, though he were blind?

Ah beauty, such is thy force, that Vulcan courteth Venus, she for comlinesse a goddesse, hee for vglinesse a diuell: more fit to strike with a hammer in his forge, than to hold a Lute in her Chamber.

Whither doest thou wade Philautus, in launcing the wound thou shouldest taynt, and pricking the heart, which asketh a plaister?

For in decyphering what she is, thou hast forgotten what thou thy selfe art, and being dazeled with her beauty, thou séest not thine owne basenesse.

Thou art an Italian, poore Philautus, as much misliked for the vices of thy Country, as she marueled at for the vertue of hers: and with no lesse shame doest thou heare, how if any Englishman be infected with any misdemeanor, they say with one mouth, hee is Italianated: so odious is that Nation to this, that the very man is no lesse hated for the name, than the Countrie for the manners.

O Italy, I must loue thee, because I was borne in thée: but if the infection of the ayre be such, as whosoeuer brée in thée is poysoned by thée, then had I rather be a Bastard to the Turke Ottomo than heire to the Emperour Nero.

Thou which heretofore wast most famous for victories, art become most infamous by thy vices: as much disdained now for thy beastlinesse in peace, as once feared for thy battailes in warre: thy

Cæsar being turned to a Vicar, thy Consuls to Cardinals, thy sacred Senate of three hundred graue counsellors, to a shameles Synode of three thousand grædy Caterpillers. Where there in no vice punished, no vertue praised: where none is long loued if he doe not ill: where none shall be loued, if he do well. But I leaue to name the sinnes, which no Ciphers can number, and I would I were as free from the infection of some of them, as I am farre from the reckoning of all of them, or would I were as much enuied for good, as thou art pitied for ill.

Philautus, would thou hadst neuer liued in Naples, or neuer left it. What new skirmishes dost thou now feele betweene reason and appetite, loue and wisedome, danger and desire!

Shall I goe and attire my selfe in costly apparell? tush, a faire pearle in a Morians eare, cannot make him white. Shall I ruffle in new deuises, with Chains, with Bracelets, with Rings and Roabes? Tush, the precious stones of Mansolus Sepulcher, cannot make the dead carcasse sweet.

Shall I curle my hair, colour my face, counterfet Courtlines? tush there is no painting can make a picture sensible. No, no, Philautus, either swallow the iuice of mandrake, which may cast thee into a dead sleepe, or chew the hearbe Cheruell, which may cause thee to mistake euery thing: so shalt thou either die in thy slumber, or thinke Camilla deformed by thy potion. No, I cannot do so, though I would. But suppose thou thinke thy selfe in personage comely, in birth noble, in wit excellent, in talke eloquent, of great reuenewes: yet will this onely be cast in thy teeth as an obloquy, thou art an Italian.

I, but all that be black, digge not for coles: all things that breed in the mudde, are not Euets: all that be borne in Italy, are not ill. She will not enquire what most are, but enquire what I am. Euery one that sucketh a wolfe is not rauening, there is no countrie, but hath some that haue worse, none but hath some. And canst thou thinke that an English Gentleman will suffer an Italian to be his Riuall? No no, thou must either put vp a quarrell with shame, or try the combat with perill. An English man hath three qualities, hee can suffer no partner in his loue, no stranger to be his equall, nor to be dated by any. Then Philautus, be as wary of

thy life, as carefull for thy loue: thou must at Rome reuerence Romulus in Boetia, Hercules in England those that dwell there, else shalt thou not liue there. Ah loue, what wrong dost thou me, which once beguiled me with that I had, and now beheadest me for that that I haue not. The loue I bore to Lucilla was cold water, the loue I owe Camilla hot fire: the first was ended with defame, the last must begin with death. I see now that as the reflluation of an Ague is desperate, and the second opening a veine deadly: so the renning of loue is, I knowe not what to tearme it, worse then death and as bad as what is worst. I perceiue it at the last, the punishment of loue is to liue. Thou art heere a straunger without acquaintance, no friend to speake for thée, no one to care for thée, Euphues will laugh at thée if he know it, and thou wilt weepe if hee know it not O infortunate Philautus, borne in the wane of the Moon, and as like to obtain thy wish, as the wolfe to eat the Mone. But why goe I about to quench fire with a sword, or with a fection to mortifie my loue? O my Euphues, would I had thy wit, or thou my will. Shall I vtter this to thée? but thou art more likely to correct my follies with counsel, then to comfort me with any pretty conceit. Thou wilt say that she is a Lady of great credit, & I heere of no countenance. I, but Euphues, low trées haue their tops, small sparks their heat, the flie her spléene, the Ant her gall, Philautus his affection, which is neither ruled by reason, nor led by appointment. Thou broughtest me into England, Euphues, to sée, and I am blind: to séeke aduentures, and I haue lost my selfe: to remedy loue, & am now past cure, much like Seriphuis that old drudge in Naples, who coueting to heale his bleared eye, put it out. My thoughtes are high, my fortune low: and I resemble that foolish Pilot, who hoyseth vp all his sayles and hath no wind, and lancheth out his ship & hath no water. Ah loue, thou takest away my taste, and prouokest mine appetite, yet if Euphues would bee as willing to further mee now as he was once wilie to hinder mee, I would thinke my selfe fortunate, & all that are not amorous to be fooles. There is a stone in the floud of Thracia, that whosoeuer findeth it, is neuer after grieued. I would I had that stone in my mouth: or that my body were in that riuer, that I might either bee without griefe or without life.

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And with these words Euphues knocked at the doore, which Philautus opened pretending drowsinesse, and excusing his absence by idlenesse: vnto whom Euphues said.

WHat Philautus, doest thou shun the Court to sléepe in a corner, as one either cloied with delight, or hauing surfetted with desire: beléeue me Philautus, if the winde be in that doore, or thou so deuout to fall from beauty to thy beades, and to forsake the Court to liue in a Cloister, I cannot tell whether I should more wonder at thy fortune, or praise thy wisdome: but I feare me, if I liue to see thee so holy, I shall be an old man before I die, or if thou die not before thou be so pure, thou shalt be more maruelled at for thy yeares, then esteemed for thy vertues. In sooth my good friend if I should tarry a yeere in England, I could not abide an houre in my chamber, for I know not how it commeth to passe, that in earth I thinke no other paradise, such variety of delights to allure a courtly eie, such rare purity to draw a wel disposed minde, that I know not whether they be in England more amorous or vertuous, whether I should thinke my time best bestowed in delwing godly Ladies, or hearing godly lessons.

I had thought no woman to excell Liuia in the world, but now I see that in England they be al as good, none worse, many better, insomuch that I am inforced to thinke, that it is as rare to see a beautifull woman in England without vertues, as to see a faire woman in Italy without pride. Courteous they are without coynesse but not without courtlinesse: merry with curiosity, but not without measure, so that conferring the Ladies of Greece with the Ladies of Italy, I finde the best but indifferent, and comparing both countries with the Ladies of England, I account them all starke naught. And truely Philautus, thou shalt not shrine mee like a ghostly Father, for to thee I will confesse in two things my extreame folly, the one in louing Lucilla, who in comparison of these, had no sparke of beauty, the other for making a cosling card against women, when I see these to haue so much vertue, so that in the first I must acknowledge my iudgement raw to discerne shadows, and rash in the latter to giue so peremptory sentence: in both I thinke my selfe to haue erred so much, that I recant both, being ready to take any penance thou shalt enioine me, whether it be a

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SAy Euphues, I can ſmell at the thoughts of thy heart by the words of thy mouth, for that commonly the tongue vttereth the mind, and the outward ſpéech bewraieth the inward ſpirit. For as a good roote is knowne by a fayre bloſſome, ſo is the ſubſtance of the heart noted by the ſhew of the countenance, I can ſée day at a little hole, thou muſt halt cunningly if thou beguile a Cripple, but I cannot chuſe but laugh to ſée thée play with the bait, that I feare thou haſt ſwallowed, thinking with a miſt to make my ſight blind becauſe I ſhould not perceaue thy eyes bleared: but in faith Euphues, I am now as well acquainted with thy conditions, as with thy perſon, and vſe hath made me ſo expert in thy dealings, that well thou maieſt iuggle with the world, but thou ſhalt neuer deceiue me. A burnt child dreadeth the fire, hee that ſtumbleth twice at one ſtone is worthy to breake his ſhinnes, thou mayeſt happily forſweare thy ſelfe, but thou ſhalt neuer delude me, I know thée now as readily by thy vizard, as thy viſage: it is a blind Goſe that knoweth not a Fox from a ferne buſh, and a fooliſh fellow that cannot diſcerne craft from conſcience being once couſoned. But why ſhould I lament thy follies with griefe, whē thou ſéemeſt to colour them with deceit: Ah Euphues, I loued thée wel, but thou hateſt thy ſelfe, and ſéekeſt to heape more harms on thy head by a little wit, then thou ſhalt euer claw off by thy great wiſdome: all fire is not quenched by water, thou haſt not loue in a ſtring, affection is not thy ſlaue, thou canſt not leaue when thou liſteſt. With what face Euphues canſt thou returne to thy vomit, ſéeming with the greédy hound to lappe vp that which thou didſt caſt vp? I am aſhamed to rehearſe the termes that once thou didſt vtter of malice againſt women, and art thou not aſhamed now againe to recant them? They muſt néeds thinke thée either enuious vpon ſmall occation, or amorous vpon a light cauſe, and then will they all bee as ready to hate thée for thy ſpight, as to laugh at thée for thy looſeneſſe.

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paſtime, thou maiſt by Art recouer thy ſkin, but thou canſt neuer couer thy ſcarre: thou maieſt flatter with fooles becauſe thou art wiſe, but the wiſe will euer marke thée for a foole. Then ſure I cannot ſée what thou gaineſt, if the ſimple condemne thée of flattery, and the graue, of folly. Is thy cooling card of this property to quench fire in others, and to kindle flames in thée? Or is it a whetſtone to make thée charp, and vs blant? or a ſword to cut wounds in me and cure them in Euphues? Why didſt thou write that againſt thē thou neuer thoughteſt? or if thou didſt it, why doeſt thou not follow it? But it is lawfull for the Phyſition to ſurfet, for the ſhepheard to wander, for Euphues to preſcribe what he will, and doe what he liſt.

The ſicke patient muſt kéepe a ſtrait diet, the ſilly ſhéep a narrow fold, poore Philautus muſt beléeue Euphues, and all louers (he only excepted) are cooled with a card of ten, or rather fooled with a vaine toy. Is this thy profeſſed purity to cry Pecani? Thinking it as great ſinne to be honeſt, as ſhame to be amorous? thou that didſt blaſpheme the noble ſexe of women without cauſe, doeſt thou now commit Idolatry with them without care? Obſeruing as little grauity then in thy vnbridled fury, as thou doeſt now reaſon by thy diſordinate fancy. I ſée now that there is nothing more ſmooth then glaſſe, yet nothing more brittle: nothing more faire then ſnow, yet nothing leſſe firme: nothing more fine then wit, yet nothing more fickle. For as Polipus vpon what rock ſoeuer he lighteth, turneth himſelfe into the ſame likeneſſe: or as the bird Piralis ſitting vpon a white cloth, is white: vpon gréene, gréene: and changeth his colour with euery cloth: or as our changeable ſilke turned to the Sunne, hath many colours, and turned backe, the contrary: ſo wit ſharpeth it ſelfe to euery conceit, being conſtant in nothing but in inconſtancy.

Where is now thy conference with Atheos, thy deuotion, thy diuinity? Thou ſaieſt that I am fallen from beauty to beads, and I ſée thou art come from thy booke to beaſtlineſſe, from quoting of the Scriptures to courting with Ladies, from Paul to Ouid, from the Prophets to Poets, reſembling the wanton Diophantus, who refuſed his mothers bleſſing to heare a ſong: and thou forſakeſt Gods bleſſing to ſit in a warme Sunne.

But thou, Euphues, thinkeſt to haue thy prerogatiue (which others

will

will not grant thée for a priuiledge) that vnder the colour of wit thou maiſt be accounted wiſe: and béeing obſtinate, thou art to bée thought ſingular. There is no coine good ſiluer but thy halfe-peny: if thy Glaſſe gliſter, it muſt néedes be gold: if thou ſpeake a ſentence it muſt be a law: if giue a cenſure, an oracle: if dreame, a propheſie: if coniecture, a truth: inſomuch that I am brought into a doubt, whether I ſhould more lament in thée the want of gouernment, or laugh at thy faigned grauity.

But as the rude Poet Cherillus had nothing to bee noted in his verſes but onely the name of Alexander: nor that rurall Poet Daretus any thing to couer his deformed Ape, but a white curtaine: ſo Euphues hath no one thing to ſhadow his ſhameles wickednes but onely a ſhew of wit. I ſpeake all this Euphues, not that I enuy thy eſtate, but that I pittie it: and in this I haue diſcharged the duty of a friend, in that I haue not winked at thy folly.

Thou art in loue Euphues contrary to thine oath, thine honor thine honeſty: neither would any, profeſſing as thou doeſt, liue as thou doeſt, which is no leſſe griefe to me then ſhame to thée: excuſe thou maiſt make to me, becauſe I am credulous, but amends to the world thou cãſt not frame, becauſe thou art come out of Greece to blaze thy vice in England, a place too honeſt for thée, and thou too diſhoneſt for any place. And this my flat and friendly dealing, if thou wilt not take as I meane, take as thou wilt: I feare not thy force, nor thy friendſhip: and ſo I end.

Euphues not a little amazed with the diſcourteous ſpéech of Philautus, whom he ſaw in ſuch a burning feauer, did not apply warm clothes to continue his ſweat, but gaue him colde drinke to make him ſhake, either thinking ſo ſtrange a malady was to be cured with a deſperate medicine, or determining to vſe as little art in Phiſick, as the other did honeſty in friendſhip: and therfore in ſtead of a Pill to purge his hot blood he gaue him a choak peare to ſtop his breath, replying as followeth.

I Had thought Philautus, that a wound healing ſo faire, could neuer breed to a Fiſtula, or a body kept ſo well from drinke, to dropſie: but I well perceiued that thy fleſh is as rauke as the wolues, who as ſoone as he is ſtriken, recouerth a ſkin, but rankleth inwardly vntill it come to the liuer: and thy ſtomacke is queaſie as

old

old Nestors vnto whom pap was no better then poyson: and thy body no lesse distempered then Hermogenes, whom abstinence from wine made oftentimes drunken. I see thy humor is loue, thy quarrell iealousie: the one I gather by thy addle head, the other by thy suspitious nature: but I leaue them both to thy will, and thée to thine owne wickednesse. Prettily cloking thine owne folly, thou callest me théefe first, not vnlike vnto a curst wife who deseruing a checke beginneth first to scold. There is nothing that can cure the Kings euill, but a Prince, nothing ease a pluriste but letting blood, nothing purge thy humour, but that which I cannot giue thée, nor thou get of any other, liberty.

Thou séemest to couloure craft by a friendly kindnesse, taking great care for my bondage, that I might not distrust thy follies: which is as though the Thrush in the Cage, should be sorry for the Nightingale, which singeth on the trée, or the Beare at the Stake lament the mishap of the Lyon in the Forrest.

But in truth Philautus, though thy skinne shew thée a Fore, thy little skill tryeth thée a sheepe. It is not the couloure that commendeth the good Painter, but a good countenance: nor the cutting that valueth the Diamond, but the vertue, nor a glose of the tongue that tryeth a friend, but the faith. For as all coynes are not good that haue the image of Cæsar, nor all gold that is coyned with the Kings stampe: so all is not truth that beareth the shew of godlinesse, nor all friends that beare a faire face. If thou pretend such loue to Euphues, carry thy heart on the backe of thy hand, and thy tongue in thy palme, that I may sée what is in thy minde, and thou with thy fingers claspe thy mouth. Of a stranger I can beare much because I know not his manners, of an enemy more, for that all procéedeth of mallice: all things of a friend if it be to trye me, nothing if it be to betray me: I am of Scipioes mind who had rather that Haniball should eat his heart with salt, then Lælius grieue it with vnkindnesse: and of the like with Lælius, who chose rather to be slaine by the Spaniards, then suspected of Scipio.

I can better take a blister of a Nettle, then a pricke of a Rose, more willing that a Rauen should peck out mine eyes, then a Turtle pecke at them. To dye of the meate one liketh not, is better

than

than to surfet of that he loueth: and I had rather an enemy should bury me quick, than a friend belie me when I am dead.

But thy friendship, Philautus, is like a new fashion, which being vsed in the morning, is accounted old before noone, which variety of changing being oftentimes noted of a graue Gentleman of Naples, who hauing bought a hat of the newest fashion and best blocke in all Italy, and wearing it but one day, it was told him that it was stale, he hung it vp in his study, and viewing all sortes, all shapes, perceiued at the last his olde hat againe to come into the new fashion: wherewith smiling to himselfe, he said, I haue now liued compasse, for Adams old apron must make Eue a new kertle: noting this, that when no new thing could bee deuised, nothing could be more new then the old.

I speak this to the end Philautus, that I see thee as often change thy head as others doe their hats, now being friend to Aiax because hee should couer thée with his Buckler, now to Vlysses, that hee may plead for thée with his eloquence, now to one and now to another, and thou dealest with thy friendes, as that Gentleman did with his felt: for seeing not my vaine answerable to thy vanities, thou goest about (but yet the néerest way) to hang mée vp for holidayes, as one neither fitting thy head, nor pleasing thy humour, but when Philautus thou shalt see that change of friendships shall make thée a fat Calfe, and a leane coffer: that there in no more hold in a new friend then a new fashion: that hats alter as fast as the Turner can turne his blocke, & hearts as soone as one can turne his backe: when seeing euery one returne to his olde wearing, and finde it the best: then compelled rather for want of others, then good will of me, thou wilt retire to Euphues, whom thou laidst by the walles, and seeke him as a new friend, saying to thy selfe, I haue liued compasse, Euphues olde faith must make Philautus a new friend. Wherein thou resemblest those that at the first comming of new wine leaue the old, yet finding that grape more pleasant then wholsome, they begin to say as Calisthenes did to Alexander, that he had rather carouse old graines with Diogenes in his dish, then grapes with Alexander in his standing cup: for of all Gods, said he, I loue Aesculapius.

But thou art willing to change, else wouldest thou bee vnwilling

ling to quarrell: thou kéepeſt onely company out of my ſight: with Renaldo thy country man, which I ſuſpecting concealed, and now proouing it doe not care. If he haue better deſerued the name of a friend then I, God knoweth: but as Achilles ſhield being loſt on the Sea by Vliſſes, was toſt by the Sea to the Tombe of Aiax, as a manifeſt token of his right: ſo thou being forſaken of Reinaldo, wilt be found in Athens by Euphues doore, as the true owner. Which I ſpeake not as one doth to loſe thée, but carefull thou loſe not thy ſelfe. Thou thinkeſt an apple may pleaſe a child, and euery odde anſwer appeaſe a friend. No Philautus, a plaiſter is ſmall amends for a broken head: and a bad excuſe will not purge an ill accuſer. A friend is long a getting, and ſoone loſt, like a marchants riches, who by tempeſt looſeth as much in two houres, as he hath gathered together in twenty yeares. Nothing ſo faſt knit as glaſſe, yet once broken, it can neuer be ioyned. Nothing fuller of mettall then ſteele, yet ouer heated, it will neuer be hardened: friendſhip is the beſt pearle; but by diſdaine, throwen into vinegar, it burſteth rather in péeces, then it will bow to any ſoftneſſe.

It is a ſalt fiſh that water cannot make freſh, ſwéet Hony that is not made bitter with gall, hard gold that is not mollified with fire, and a miraculous friend that is not made an enemy with contempt. But giue me leaue to examine the cauſe of thy diſcourſe to the quicke, and omitting the circumſtances, I will to the ſubſtance.

The only thing thou laieſt to my charge is loue, & that is a good ornament. The reaſon to proue it, is my praiſing of women, but that is no good argument. Am I in loue Philautus? with whom it ſhould be thou canſt not coniecture, & that it ſhould not be with thée, thou giueſt occaſion.

Priamus began to be iealous of Hercules, when hee knew none did loue her, but when he loued many: and thou of mee, when thou art aſſured I loue none, but thou thy ſelfe euery one: but whether I loue or no, I cannot liue quiet, vnleſſe I be fit for thy diet: wherin thou doſt imitate Scyron and Procruſtes, who framing a bed of braſſe to their owne bigneſſe cauſed to bee placed as a lodging for all paſſengers, inſomuch that none could trauell that way, but he was enforced to take meaſure of their ſhéetes: if he were too long

for

for the bed the cut off eis legges for catching colde, if was no place for a longis, if too short, the racked him at leangth, it was no pallet for a Dwarfe: and certes, Philautus, they are no lesse to be discommended for their crueltie, then thou for thy folly. For in like maner hast thou built a bedde in thine owne braine, wherein euery one must be of thy length, if he loue, thou cuttest him shorter either with some odde deuise, or græne counsell, swearing rather then thou wouldest not bee beléeued, that Protagines portrayed Venus, with a spung sprinkled with sweet water, but if once she wrung it, it would drop blood: that her Ivory combe would at the first tickle the haires, but at the last turn all the haires into Adders: so that nothing is more hatefull then loue. If he loue not, thou stretchest out like a Wire-drawer, making a Wire as long as thy finger, longer then thine arme, pulling on with the Pincers with the shoemaker a little shoe on a great foote, till thou cracke thy credit as he doth his stitches, aleadging that loue followeth a good wit, as the shadow doth the body, and as requisit for a Gentleman, as steele in a weapon. A wit saiest thou, without loue, is like an Egge without salt, and a courtier void of affection, like salt without sauour. Then as one pleasing thy selfe in thine owne humour, or playing with others for thine owne pleasure, thou roleſt all thy wits to sift loue from lust, as the Baker doth the bran from the flower, bringing in Venus with Tortoise vnder the foote, as slow to harmes, her Chariot drawne with white Swannes, as the cognisance of Vesta, her brids to be Pigions, noting piety: with as many inuentions to make Venus currant, as the Ladies vse sleights in Italy, to make themselues counterfait.

Thus with the Egyptian thou playest fast & loose, so that there is nothing more certaine then that thou wilt loue, and nothing more vncertaine then when, turning at one time thy taile to the wind, with the Hedgehog, & thy nose in the wind with the weathercock, in one gale both hoysing sayle and weying Anker, with one breath making an allarum and a parly, discharging in the same instant, both a bullet and a false fire. Thou hast rackt me and curtaild me, sometimes I was too long, sometimes too short, now too big, then too little, so that I must needs thinke thy bed manstrous, or my bodie, either thy braine out of temper, or my wits out of tune: inso-

much as can liken thy head to Mercuries pipe, who with one ſtop cauſed Argus to ſtare and winke. If this fault bee in thy nature, counſell can doe little good: if in thy diſeaſe, Phiſicke can doe leſſe: for nature will haue her courſe ſo that perſwaſions are needleſſe, and ſuch a mallady in the marrow, will neuer out of the bones, ſo that medicines are bootleſſe.

Thou ſaiſt that all this is for loue, and that I being thy friend, thou art loath to winke at my folly: truely I ſay with Tully, with faire wordes thou ſhalt yet perſwade me: for experience teacheth mée, that ſtrait trées haue crooked rootes, ſmooth baites ſharpe hookes, that the fairer the ſtone is in the Toades head, that more peſtilent her poyſon is in her bowells: that talke the more it is ſeaſoned with fine phraſes, the leſſe it ſauoreth of true meaning. It is a mad Hare that will be caught with a Taber, and a fooliſh bird that ſtayeth the laying ſalt on her taile, and a blind gooſe that commeth to the Foxes Sermon. Euphues is not intangled with Philautus charmes. If all were in ieſt, it was too broad, weighing the place: if in earneſt, too bad, conſidering the perſon: if to try thy witte, it was folly to be ſo: if thy friendſhip, mallice to bee ſo haſty. Haſt thou not read, ſince thy comming into England, a pretty diſcourſe of one Phiola, concerning the rebuking of a friend? Whoſe reaſons although they were but a few, yet were they ſufficient: & if you deſire more, I could rehearſe infinite. But thou art like the Epicure, whoſe belly is ſooner filled then his eye: for hee coueteth to haue twenty diſhes at his Table, when he cannot digeſt one in his ſtomacke, and thou deſireſt many reaſons to bee brought, when one might ſerue thy turne, thinking it no Rainebow that hath not all coulours, nor ancient armorie that is not quartered with ſundry coats, nor perfect rules that haue not a thouſand reaſons: and of all the reaſons, would thou wouldeſt follow but one, not to checke thy friend in a bravery, knowing that rebukes ought not to weigh a graine more of Salt then of Suger: but to be ſo tempered, as like Pepper they might be hot in the mouth, but like Triacle, wholeſome at the heart: ſo ſhall they at the firſt make one bluſh, if hee were pale and well coaſidered, better, if he were not paſt grace.

If a friend offend, hee is to be whipped with a good Nurſes rod, who when her child will not bee ſtill, giueth it together both the

twig

twig and the leat, and bringeth it a sleep when it is wayward, as well with rocking it, as rating it:

The admonition of a true friend should bée like the practise of a wise Physition, who wrappeth his sharpe pilles in Suger: or the cunning Chirurgion, who launcing the wound with an yron, immediatly applyeth to it soft lint: or as mothers deale with their children for wormes, who put their bitter sáues into swéet raisins: if this order had bin obserued in thy discourse, ỹ interlasing sowre taunts with sugred counsell, bearing as well a gentle raine, as vsing a hard snaffle, thou mightest haue done more with the whiske of a wand, then now thou canst with the pricke of a spur, and auoided that which now thou maist not extreame vnkindnes, but thou art like that kinde Iudge which Properrius noteth, who condemning his frend, caused him for the more ease to bee hanged with a silken twist. And thou like a frind, cuttest my throat with a rasor, not with a hatchet for my more honor. But why should I set downe the office of a friend, when thou like our Atstenian, knowest what thou shouldest doe, but like them, neuer doest it.

Thou saiest I eat mine owne words in praising women: no Philautus I was neuer either so wicked or so witlesse to recant truths, or mistake colours. But this I say, that the Ladies in England as far excell all other countries in vertue, as Venus doth all women in beautie. I flatter not those of whome I hope to reape benefite, neither yet to praise them, but that I think them women: there is no sword made of stéele but hath yron, no fire made of wood but hath smoke, no wine made of grapes but hath lées, no woman created of flesh but hath faults: and if I loue them, Philautus, they deserue it. But it grieueth not thée Philautus, that they be faire, but ỹ they are chast, neither doest thou like me the worse for commending their beautie, but thinkest they will not loue thée well, because so vertuous: wherein thou followest those, who better estéeme the sight of the Rose then the sauor, preferring faire wéedes before good hearbs, chosing rather to weare a painted flower in their bosomes then to haue a wholsome rote in their brоath: which resembleth the fashion of our Maidens in Italy, who by that for the best cloth that will weare whitest, not that will last longest. There is no more praise to be giuen to a faire face then a false glasse,

for as the one flattereth vs with a vaine shadow, to make vs proud in our own conceits, the other feedeth vs with an idle hope, to make vs peeuish in our contemplations. Chirurgions affirme ỹ a white veine being stricken, if at the first there spring out blood, it argueth a good constitution of body: and I thinke, if a faire woman hauing heard the sute of a louer, if she blush at the first brunt, and shew her blood in her face, sheweth a well disposed minde: so as vertuous women I confesse, are to be chosen by the face, not when they blush for the shame of some sin committed. but for feare shee should commit any, all women should be as Cæsar would haue his wife, not onely free from sin, but from suspition: If such bee in the English Court, if I should not praise them, then wouldst thou say, I care not for their vertue, & now I giue them their commendation, thou swearest I loue them for their beauty: So that it is no lesse labour to please thy minde, then a sicke mans mouth, who can relish nothing by the taste: not that the fault is in the meat, but in his malady, nor thou like of any thing in thy head, not that there is any disorder in my sayings, but in thy senses. Thou dost last of all obiect that which silence might well resolue, that I am fallen from prophets to poets, & returned againe with the dog to my vomit, which God knoweth is as far from truth, as I know thou art from wisdome. What haue I done Philautus, since my going from Naples to Athens: speake no more then the truth, vtter no lesse, flatter mee not to make me better then I am, belie mee not to make me worse, forge nothing of mallice, conceale nothing for loue: did I euer vse any vnseemely talke to corrupt youth: Tell me where: did I euer deceiue those that put me in trust: Tell me whom: haue I committed any fact worthy either of death or defame: Thou canst not reckon what: haue I abused my selfe towards my superiours, equalls, or inferiors: I thinke thou canst not deuise when. But as there is no wooll so white, but the Dier can make it black, no apple so sweet but a cunning grafter can change it into a crab: so is there no man so void of crime, that a spitefulll tongue cannot make him to bee thought a catife: yet commonly it falleth out so well, that the cloth weareth the better being died: and the apple eateth pleasanter being grafed, and the innocencie is more esteemed, and thriueth sooner being enuied for vertue then belied for malice. For as he that strooke

Iason

Iason on the stomake, thinking to kill him, brake his impostume with the blow, whereby he cured him: so oftentimes it fareth with those that deale malitiously, who in stead of a sword, apply a salue: and thinking to be ones Priest, they become his Physition. But as the traitor that clippeth the coine of his Prince, maketh it lighter to be weyed, not worse to be touched: so he that by sinister reports séemeth to paire the credit of his friend, may make him lighter among the common sort, who by weight oftentimes are deceiued with counterfaits, but nothing empaireth his good name with the wise, who try all gold by the touchstone.

A stranger comming into the Capitoll of Rome, séeing all the Gods to be engrauen, some in one stone, some in another, at the last he perceiued Vulcan to be wrought in Iuory, Venus to be carued in Ieat, which long time beholding with great delight, at the last he burst into these words: Neither can this white Iuory Vulcan make thée a white Smith, neither this faire woman Ieate make thée a faire stone. Whereby he noted that no cunning could alter the nature of the one, nor no nature transforme the colour of the other. In like manner I say Philautus, although thou haue shadowed my guiltlesse life with a defamed counterfait, yet shall not thy blacke Vulcan make either thy accusations of force, or my innocency faulty, neither shall the white Venus which thou hast portraied vpon the blacke Ieat of thy malice, make thy conditions amiable, for Vulcan cannot make Iuory black, nor Venus change the colour of Ieate, the one hauing receiued such course by nature, the other such force by vertue.

What cause haue I giuen thée to suspect me, and what occasion hast thou not offered me to detest thée: I was neuer wise inough to giue thée counsell, yet euer willing to wish thée well, my wealth small to doe thée good, yet ready to doe my best. Insomuch as thou couldest neuer accuse me of any discourtesie: vnlesse it were in being more carefull of thée, then of my selfe.

But as all flowers that are in one Nosgay, are not of one nature, nor all rings that are worne vpon one hand, are not of one fashion: so all friends that associate at bed and bord, are not of one disposition. Scipio must haue a noble minde: Lælius an humble spirit: Titus must lust after Sempronia, Gysippus must leaue her: Damon

mon muſt goe take order for his lands, Pithias muſt tarry behind as a pledge for his life: Philautus muſt doe what he will, Euphues not what he ſhold. But it may be, that as the ſight of diuers colors, make diuers beaſtes mad: ſo my preſence doth driue thée into this melancholy. And ſéeing it is ſo, I will abſent my ſelfe, hier another lodging in London and for a time giue my ſelfe to my booke, for I haue learned this by experience, though I be young, that bauins are knowne by the bands, Lyons by their clawes, Cockes by their combes, enuious mindes by their manners. Hate thée I will not, and truſt thée I may not: Thou knoweſt what a friend ſhould be, but thou wilt neuer liue to try what a friend is. Farwel Philautus, I will not ſtay to heare thée reply, but leaue thée to thy luſt. Euphues carrieth his Poeſie written in his hand, and ingrauen in his heart, A faithfull friend is a wilfull foole. And ſo I taking leaue till I heare thée better minded, England ſhall be my abode for a ſeaſon, depart when thou wilt, and againe farewell.

Euphues in a great rage departed, not ſuffering Philautus to anſwer one word, who ſtood in a maze after the ſpéech of Euphues: but taking courage by loue, went immediatly to the place where Camilla was dauncing, and there will I leaue him in a thouſand thoughts hammering in his head: and Euphues ſéeking a new Chamber, which by good friends he quickly got, and there fell to his Pater Noſter, where a while I will not truble him in his prayers.

NOw you ſhal vnderſtand, that Philautus, furthered as well by the opportunity of the time, as the requeſtes of certen Gentlemen his friends, was intreated to make one in a Maſque: which Philautus perceiuing to be at the Gentlemans houſe where Camilla lay, aſſented as willing to goe, as he deſired to ſpéed: and all things being in a readineſſe, they went with ſpéed: where being welcomed, they daunced, Philautus taking Camilla by the hand, and as time ſerued, began to bord her on this manner.

IT hath béene a cuſtomed faire Lady, how commendable I will not diſpute, how common you know, that Maſquers do therfore couer their faces, that they may open their affections, and vnder the colour of a daunce diſcouer their whole deſires: the benefit of

which

which priuiledge, I will not vse, except you grant it, neither can you refuse except you breake it. I meane onely with questions to trie your wit, which shall neither touch your honour to answer, nor my honestie to aske.

Camilla tooke him vp short, as one not to seeke how to reply, in this manner.

GEntleman, if you be lesse, you are too bold: if so too broad, in claiming a custome, where there is no prescription. I know not your name, because you feare to vtter it, neither doe I desire it: and you seeme to be ashamed of your face, else would you not hide it, neither doe I desire it: neither doe I long to see it: but as for a custome, I was neuer so superstitious, that either I thought it treason to breake them, or reason to keepe them.

As for the proouing of my wit, I had rather you should account me a foole by silence, then wise by answering: For such questions in these assemblies, moone suspition where there is no cause, and therefore are not to be resolued lest there be cause.

Philautus, how euer as yet but plaied with the baite, was now strooke with the hook, & no lesse delighted to heare her speake, then desirous to obtaine his sute, trained her by the blood in this sort.

IF the patience of men were no greater then the peruersnes of women, I should then fall from a question to a quarell, for that I perceiue you draw the counterfait of that I should say, by the conceit of that you thinke others haue said: but whatsoeuer the colour be, the picture is as it pleaseth the Painter, and whatsoeuer were pretended, the minde is as the heart doth intend. A cunning Archer is not knowne by his arrow, but by his aime: neither a friendlie affection by the tonge, but by the faith. Which if it be so, me thinketh common courtesie should allow that, which you thinke to cut off by courtly coinesse, as one either too young to vnderstand, or obstinate to ouerthwart: your yeares shall excuse the one, and your honor pardon the other. And yet Lady I am not of that faint minde, that though I winke at a flash of lightning, I dare not open mine eies againe, or hauing once suffered a repulse, I should not dare to make fresh assault: he that striketh saile in a storme, hoiseth them higher in a calme, which maketh me the bolder to vtter that which you disdaine to heare, but as the Doue seemeth angry, as though

she had a gall, yet yeeldeth at the least to delight: so Ladies pretend a great straungnesse at the first, yet are bowed willingly at the last. I meane therefore to tell you this, which is all, that I loue you. And so wringing her by the hand, he ended; shee beginning as followeth.

GEntlemã (I follow my first terme) which sheweth rather my modesty then your desert, seeing you resemble those which having once wet their feet, care not how deep they wade, or those that breaking the Ise, weigh not how far they slip thinking it lawful, if one suffer you to goe awry, no shame to goe slipshood. if I should say nothing, then would you vaunt that I am wonne; for that they that are silent, seeme to consent: if any thing, then would you boast that I would be woed; or that castles that come to Parle, and women ỹ delight in courting, are willing to yeeld: so that I must either heare those things which I would not, and seeme to be taught by none, or to hold you talk which I should not, and run into the suspition of others. But certainely, if you knew how much your talke displeaseth me, and how little it should profit you, you would think the time as vainely lost in beginning your talke, as I account ouer long vntill you end it. If you build vpon custome, that Masquers haue liberty to speake what they should not; you shall know that women haue reason to make them hear what they would not and though you can vtter by your Wisard whatsoeuer it be without blushing, yet cannot I heare it without shame. But I neuer looked for a better tale of so ill a face: you say a bad colour may make a good countenance: but he that conferreth your disordered discourse with your deformed attire, may rightly say, that he neuer saw so crabbed a visage, nor heard so crooked a veine. An Archer say you, is to be knowne by his aime, not by his arrow: but your aime is so ill, that if you knew how far wide from the marke your shaft sticketh, you would hereafter rather breake your Bow then bend it: If I be to yong to vnderstand your destinies, it is a signe I cannot loue: if to obstinate, it is a token I will not: therefore for you to bee displeased, it either needeth not or booteth not. Yet you goe farther, thinking to make a great vertue of your little valour: saying that lightening may cause you winke, but it shall not strike you blind: that a storme may make

you ſtrike ſalle, but neuer cut the ſpall; that a hote ſkirmiſh may cauſe you to retire, but neuer to run away: what your cunning is, I know not and likely it is your courage is great, yet haue I heard that he that hath eſcaped burning with lightening, hath bæne ſpoiled with thunder; and one that often hath wiſhed drowning, hath bæne hanged once for all; and he that ſhrinketh from a bullet in the maine battle, hath bæne ſtricken with a bill in the rereward. You fall from one thing to another, vſing no Decorum, except this, that you ſtudy to haue your diſcourſe as far void of ſenſe, as your face is of fauour, to the end that your diſfigured countenance might ſupply the diſorder of your ill couched ſentences; among the which, you bring in a Doue without a gall, as farre from the matter you ſpeake of, as you are from the maſtery you would haue; who although ſhe cannot be angry with you, in that ſhe hath no gall, yet can ſhe laugh at you, becauſe ſhe hath a ſplæne.

I will end where you began, hoping you will begin where I end: you let fall your queſtion which I looked for, and pickt a quarell which I thought not of, and that is loue: but let her that is diſpoſed to anſwer your quarell, be curious to demand your queſtion. And thus Gentleman I deſire you, all queſtions and other quarels ſet apart, you thinke me as a friend, ſo farre forth as I can graunt with modeſty, or you require with good maners, and as a friend I wiſh you, that you blow no more this fire of loue, which will waſt you before it warme you, and make a cole in you before it kindle in me: if you think otherwiſe, I can as well vſe a ſhift to driue you off, as you did a ſhew to draw me on. I haue anſwered your cuſtome, leſt you ſhould argue me of coyneſſe, no otherwiſe then I might, mine honour ſaued, and your name vnknowne.

By this time entred another Maſke, but almoſt after the ſame manner, and onely for Camillas loue, which Philautus quickly eſpied, and ſæing his Camilla to be courted with ſo gallant a youth, departed, yet within a corner, to the end he might diſcipher the Gentleman, who he found to be one of the braueſt youthes in all England, called Surius: then wounded with grieke. he ſwound with weakneſs, and going to his chamber, began afreſh to recount his miſeries on this ſort.

Ah miſerable and accurſed, Philautus, the very monſter of Nature:

ture, and ſpectacle of ſhame, if thou liue, thou ſhalt be deſpiſed: if thou die, not miſſed: if woe, poyntedat: if win, loathed: if loſe, laughed at: bred either to liue in loue and be forſaken, or die with loue and be forgotten.

Ah, Camilla would either I had béene borne without eyes not to ſée thy beauty, or without eares not to heare thy wit: the one hath enflamed me with a deſire of Venus, the other with the guiftes of Pallas, beth with the fire of loue: Loue yea, loue Philautus, then the which nothing can happen vnto man more miſerable. I perceiue now that the Chariot of the Sunne is for Phœbus, not for Phaeton; that Bucephalus will ſtoope to none but Alexander; that none can ſound Mercuries Pipe but Orpheus; that none ſhall win Camillas liking but Surius: a Gentleman I confeſs of greater birth then I, and yet I dare ſay, not of greater faith. It is he, Philautus, that will fléet all the fat from thy beard, inſomuch as hee will diſdaine to looke vppon thée, if ſhe but once thinke vpon him. It is he Philautus, that hath wit to trie her, wealth to allure her, perſonage to entice her, and all things that either nature or Fortune can giue to win her.

For as the Phrygian harmony, being moued to the Calenes, maketh a great noyſe, but being moued to Apollo, it is ſtill and quiet: ſo the loue of Camilla deſired of me, moueth I know not how many diſcords, but proued of Surius, it is calme and conſenteth. It is not the ſwéet flower that Ladies deſire, but the faire; which maketh them weare that in their heads, wrought forth with the needle, not brought fourth by Nature: and in the like maner they account of that loue which Art can colour, not that the heart can confeſſe: wherein they imitate the maidens (as Euphues often hath told mee) of Athens, who take more delight to ſee a freſh and fine colour, then to taſte a ſwéet and wholeſome ſirup. I, but how knowest thou that Surius faith is not as great as thine, when thou art aſſured thy vertue is no leſſe then his? He is wiſe, & that thou ſeeſt: valiant, and thou feareſt: rich, and that thou lackeſt: fitte to pleaſe her and diſpleaſe thee, and without ſpite bee it ſaid, worthy to doe the one, and willing to attempt the other. Ah Camilla, Camilla, I know not whether ſhould more commend thy beauty or thy wit: neither can I tell whether thy lookes haue wounded

me

me more, or thy words. For they haue wrought such an alteration in my spirits, that séeing thée silent, thy comelines maketh mee in a maze: and hearing thée speaking, thy wisdome maketh me starke mad. I, but things aboue thy bight are to be looked at, not reached at. I, but if I should now end, I had béene beeter neuer to haue begun. I, but time must weare away loue: I, but time may winne it. Hard stones are pearced with soft drops, great Oakes hewen downe with many blowes, the stoniest heart mollified by continuall perswasions, or true preseuerance.

If deserts can nothing preuaile, I will practise deceits, and what faith cannot doe, conturing shall. What saiest thou Philautus, canst thou imagine so great mischiefe against her thou louest? Knowest thou not that Fish caught with medicines, and women gotten with Witchcraft, are neuer wholesome? No, no, the Fores wiles will neuer enter into the Lions head, nor Medeas charmes into Philautus heart. I, but I haue haerd that extreamities are to be vsed where the meane will not serue, and that as in loue there is no measure of griefe, so there should be no end of guile, of two mischiefes the least is to be chosen, and therfore I think it better to poison her with the swéet baite of loue, then to spoile my selfe with the bitter sting of death.

If shée be obstinate, why should not I be desperate? If shee be voyd of piety, why should not I be voyde of pitty? In the ruling of Empires, there is required as great policy as prowesse: in gouerning an estate, close cruelty doth more good then open clemency: for the obtaining of a kingdome, as well mischiefe as mercy is to be practised. And then in the winning of my loue, the very image of beauty, courtesie, and wit, shall I leaue any thing vnsought, vnattempted, vndone? He that desireth riches, must stretch the string that will not reach, and practise all kinds of getting. Hée that coueteth honor, and cannot climbe by the ladder, must vse all colours of lustines. He that thirsteth for wine, must not care how he get it, but where he may get it: nor he that is in loue, be curious what meanes he ought to vse, but ready to attempt any: For, slender affection do I thinke that, which either the feare of law or care of religion may diminish. Fie Philautus, thine owne words condemne thée of wickednesse: tush, the passions I sustaine are neither to bee

quieted

quieted with counsell, nor eased by reason: therefore I am fully resolued, either by Art to win her loue, or by despaire to lose mine owne life.

I haue heard here in London of an Italian, cunning in Mathematike, named Psellus, of whom in Italy I haue heard in such cases can doe much by Magike, and will do all things for money, him will I assay, as well with gold, as other good turnes, and I thinke there is nothing that can be wrought, but shall be wrought for guilt, or good will, or both. And in this rage, as one forgetting where he was, and whom he loued, he went immediatly to seeke Physicke for that which onely was to be found by Fortune.

HEre Gentlemen you may see into what open sinnes the heat of loue driueth man: especially, where one louing, is in despaire, either of his owne imperfection, or of his Ladies vertues, to be beloued againe, which causeth man to attempt those things, that are contrary to his owne mind, to religion, to honesty. What greater villany can there be deuised, then to enquire of Sorcerers, Soothsayers, Conjurers, or learned Clarkes, for the enioying of loue? but I will not reuell that here, which shall be confuted hereafter.

Philautus hath scarce found this Gentleman, who conducting him to his study, & demanding of him the cause of his comming, Philautus beginning in this manner as one past shame to vnfold his sute.

Master Psellus (and Countriman) I neither doubt of your cunning to satisfie my request, nor of your wisdome to conceale it, for were either of them wanting in you, it might turne me to trouble, and your selfe to shame. I haue heard of your learning to be great in Magicke, and somewhat in Physicke, your experience in both to be exquisite, which caused me to seeke to you for a remedy of a certaine griefe, which by your meanes may be eased, or else no way cured.

And to the end such cures may be wrought, God hath stirred vp in all times Clarkes of great vertue, and in these our daies men of no small credite, among the which I haue heard no one more commended then you, which although happily your modesty will denie (for that the greatest Clarkes doe commonly dissemble their knowledge) or your preciseness not graunt it, for that cunning men

men are often more dangerous: yet the world doth well know it, diuers haue tryed it, and I muſt needs beléeue it.

Pſellus not ſuffering him to range, yet deſirous to know his arrant, anſwered him thus.

GEntleman, and countriman as you ſay, & I beléeue; but of that héereafter: if you haue ſo great confidence in my cũning, as you proteſt, it may be your ſtrong immagination ſhal worke that in you, which my Art cannot, for it is a principle amongſt vs, that a vehement thought is more auaileable, then the vertue of our figures, formes or Characters. As for kéeping your counſel in things honeſt it is no matter, and in caſes vnlawfull, I will not meddle. And yet if it threaten no man harme, and may doe you good, you ſhall finde my ſecreſie to be great, though my ſcience bee ſmall, and therefore ſay on.

THere is not far hence a gentlewoman, whom I haue long time loued, of honeſt parents, great vertue, and ſingular beauty, ſuch a one as neither by Art I can deſcribe, nor by ſeruice deſerue, and yet becauſe I haue heard many ſay, that where cunning muſt worke the whole body muſt be coloured, this is her ſhape. She is a Virgin of the age of eightéene yeares, of ſtature neither too high or too low, and ſuch was Iuno: her haire black, yet comely, & ſuch had Læda: her eyes haſell, yet bright, and ſuch were the lightes of Venus. And although my ſkill in Phiſiognomy be ſmall, yet in my iudgement ſhe was borne vnder Venus, her forehead, noſe, lippes, and chinne, foreſhewing (as by ſuch rules we gueſſe) both a deſire to liue, and a good ſucceſſe in loue. In complexion a pure ſanguine, in condition a right Saint, ſildome giuen to play, often to prayer, the firſt letter of whoſe name (for that alſo is neceſſary) is Camilla.

THis Lady haue I ſerued long, and often ſued vnto, inſomuch that I haue melted like waxe againſt the fire, and yet liued in the flame, with the Flye Pirauſta. O Pſellus, the torments ſuſtained by her preſence, the gréefes endured by her abſence, the pining thoughtes in the day, the pinching dreames in the night, the dying life, the liuing death, the iealouſie at all times, and the deſpaire at this inſtant, can neither be vttered of me without flods of teares, nor heard of thée without griefe.

No Pſellus, nor the tortures of hell, are either to be compared or ſpoken of, in reſpect of my torments: for what they all had ſeuerally, all that and more doe I feele ioyntly. Inſomuch that with Syſiphus I roule the ſtone euen to the top of the hill, when it tumbleth it ſelfe and me into the bottome of hell: yet neuer ceaſing, I attempt to renew my labour, which was begun in death, and cannot end in life.

What dryer thirſt could Tantalus endure then I, who haue almoſt euery houre the drink I dare not taſt, and the meat I cannot: inſomuch that I am torne vppon the wheels with Ixion, my liuer gnawne of the Vultures and Harpies: yea, my ſoule troubled euen with the vnſpeakeable paine of Megara, Tiſiphone, Alecto, which ſecret ſorrowes, although it were more méete to incloſe them in a Labyrinth, then to ſet them on a hill: yet where the minde is paſt hope, the face is paſt ſhame.

It fareth with me Pſellus, as with the Oſtridge, who pricketh none but her ſelfe, which cauſeth her to run when ſhee would reſt: or as it doth with the Pellican, who ſtriketh blood out of her owne body to do others good: or with the Wood culuer, who plucketh off her feathers in Winter, to keepe others from colde: or as with the Storke, who when ſhee is leaſt able, carrieth the greateſt burther. So I practiſe all things that may hurt me, to doe her good, that neuer regardeth my paines, ſo far ſhe is from rewarding them. For as it is impoſſible for the beſt Adamant to draw Iron vnto it if the Diamond be néere it: ſo is it not to be loked for, that I with all my ſeruice, ſuite, deſerts, and what elſe ſoeuer that may drawe a Woman, would winne Camilla, as long as Surius, a precious ſtone in her eyes, and an eye-ſore in mine, bee preſent, who loueth her I know to well, and ſhe him I feare me better: which loue will breed betweene vs ſuch a deadly hatred, that béeing dead, our blood cannot be mingled together like Florus and Aegithus, and being burnt, the flames ſhall part like Polinices and Eteocles, ſuch a mortall enmity is kindled, that nothing can quench it but death: and death ſhall not end it. What counſell can you giue mee in this caſe: what comfort: what hope: When Acontius could not perſwade Cydippe to loue, hee practiſed fraud. When Tarquinius could not win Lucretia by praier, he vſed force. When the Gods

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could not obtaine their desires by sute, they turned themselues into new shapes, leauing nothing vndone, for feare they should bee vndone. The disease of loue, Psellus, is impatient, the desire extreame, whose assaults neither the wise can resist by policie, nor the valiant by strength.

Iulius Cæsar a noble Conqueror in warre, a graue Counsellor in peace, after he had subdued France, Germany, Brittaine, Spaine, Italy, Thessalia, & Egypt: yea entred with no lesse puissance then good fortune into Armenia, into Pontus, into Affrica; yelded in his cheifest victories to loue Psellus as a thing fit for Cæsar, who conquered all things sauing himselfe: and a deeper wound did the small arrow of Cupid make, then the speares of his enemies.

Hanniball no lesse valiant in armes, nor more fortunate in loue hauing spoyled Ticinum, Trebia, Trasmena, and Canna, submitted himselfe in Apulia to the loue of a woman, whose hate was a terrour to all men, and became so bewitched that neither the feare of death, nor the desire of glory, could remoue him from the lap of his Louer.

I omit Hercules, who was constrained to vse a distaffe for the desire of his loue. Leander, who ventured to crosse the Seas for Hero. Iphis that hanged himselfe. Piramus that killed himselfe, and infinite more which could not resist the hotskirmishes of affliction. And so farre hath this humour crept into the minde, that Biblis loued her brother, Myrrha her Father, Canace her Nephew: insomuch as there is no reason to be giuen for so strange a griefe, nor no remedy so vnlawfull but is to bee sought for so monstrous a disease. My disease is strange, I my selfe a stranger, and my sute no lesse strange then my name, yet least I be tedious in a thing that requireth haste, giue eare to my tale.

I Haue heard oftentimes, that in loue there are three things for to be vsed, if time serue, violence: if wealth be great, golde: if necessity compell sorcery. But of these three but one can stand mee in stead, the last but not least, which is able to worke the mindes of all Women like wax, when the other can scarce winde them like a with. Medicines there are that can bring it to passe, and men there are that haue some by potions, some by dreames, all by deceipt: the ensamples were tedious to recite, and you know them,

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the meanes I come to learne, and you can giue them, which is the onely cause of my comming, and may bee the occasion of my pleasure, and certainely the way both for your praise and profit. Whether it bee an inchanted leafe, a verse of Pythia, a figure of Amphion, a Character of Oschanes, an Image of Venus, a branch of Sibillo, it skilleth not. Let it be either the seedes of Media, or the bloud of Phillis, let it come by Oracle of Apollo, or by Prophesie of Tyresias, either by the intrailes of a Goat, or what else soeuer, I care not, or by all these in one, to make sure incantation, and spare not. If I win my loue, you shall not lose your labour, and whether it redound or no to my greater perill, I wil not forget your paines. Let this potion bee of such force, that shee may dote in her desire, and delight in her distresse. And if in this case you either reueale my sute, or denye it, you shall soone perceiue that Philautus will dye as desperately in one minute, as hee hath liued three moneths carefully: and this your study shall be my graue, if by your study you ease not my griefe. When hee had thus ended, hee loked so sternely vpon Psellus, that he wished him farther off, yet taking him by the hand, and walking into his chamber, this good man began thus to answer him.

GEntleman if the inward spirit be answerable to the outward speech, or the thoughts of your heart agreeable to the words of your mouth, you shall breed to your selfe great discredit, and to me no small disquiet.

Doe you thinke, Gentleman, that the minde being created of God, can be ruled by man, or that any one can moue the heart but he that made it? But such hath beene the superstition of olde Women, and such the folly of young men, that there could be nothing so vaine but the one would inuent, nor any thing so senceleſſe but the other would beleeue: which then brought youth into a fooles paradise, and hath now cast age into an open mockage. What the force of loue is I haue knowne, what the effects haue been, I haue heard, yet could I neuer learne that euer loue could bee wonne by the vertue of hearbes, stones, or wordes. And though many there haue beene so wicked to seeke such meanes, yet was there neuer any so vnhappy to finde them.

Parrhasius painting Hopplytides, could not neither make him that

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ranne to ſweat, nor the other that put off his armour to breath, adding this as it were for a note, No farther then colours: meaning, that to giue life, was not in his penſill, but in the Gods. And the like may be ſaid of vs, that giue our mindes to know the courſe of the Starres, the Planets, the whole globe of Heauen, the ſimples, the compounds, the bowells of the earth, that ſomthing we may gueſſe by the outward ſhape, ſome thing by the nattuity, but to wreſt the will of man, or to wreath his heart to our humors, it is not in the compaſſe of Art, but in the power of the moſt higheſt.

But for becauſe their haue beene many without doubt that haue giuen credit to the vaine illuſions of Witches, or the fond inuentions of idle perſons: I will ſet down ſuch reaſons as I haue heard, and you will laugh at: ſo I hope I ſhall both ſatiſfie your minde, and make you a little merry: for me thinketh there is nothing that can more delight, then to heare the things which haue no waight to be thought to haue wrought great wonders.

If you take Pepper, the ſéed of a Nettle, and a little quantity of Pyrecum, beaten or pounded altogether, and put into Wine of two yeares old, whenſoeuer you drinke to Camilla, if ſhe loue you not, you loſe your labour. The coſt is ſmall, but if your beléefe be conſtant, you win the goale: for this receit ſtandeth in a ſtrong conceit.

Egges and Honey blended with the Nuts of a Pine trée, and laid to your left ſide, is of as great force when you look vpon Camilla, to bewitch your minde, as the quinteſſence of a Stockfiſh is to nouriſh the body.

An hearbe there is called Anacamſoritis, a ſtrange name, and doubtleſſe of a ſtrange nature, for whoſoeuer toucheth it, falleth in loue with the perſon ſhee next ſéeth. It groweth not in England, but héere you ſhall haue that which is not halfe ſo good that will do as much good, and yet truely no more.

The hearbe Cariſum moiſtned with the blood of a Liſard, and hanged about your necke, will cauſe Camilla, (for her you loue beſt) to dreame of your ſeruices, ſutes, deſires, deſerts, and whatſoeuer you would wiſh her to thinke of you: but being awaked, ſhee ſhall not remember what ſhe dreamed of. And this hearbe is to be found in a Lake néere Boetia: of which water who ſo drinketh, ſhall bée

caught in loue, but neuer find the herbe: and if he drinke not, the hearbe is of no force.

There is in the Froggs side a bone call Apocyon: and in the head of a yong Colt, a bunch named Hyppomanes, both so effectuall for the obtaining of loue, that who so getteth either of them, shal win any that are willing: but iniuriously hath both craft and nature dealt with young Gentlemen that séeke to gaine good will by these meanes, that the one is licked of before it can be gotten, the other breaketh as soone as it is touched. And yet vnlesse Hyppomanes be licked, it cannot worke, and except Apocyon bee found it is nothing worth.

I omitte the Thistle Eringium, the herbes Catenenci, and Pytuma, Iuba his Charito Blæpheton, and Orpheus Staphelinus, all of such vertue in cases of loue, that if Camilla should but taste any one of them in her mouth, shee would neuer let it goe downe her throat, lest shee should be poysoned: for, well you know Gentleman that loue, is a poison, and therfore by poison it must be maintained.

But I will not forget as it were the Mithridate of the Magicians, the beast Hiena, of whom there is no part so small or so vile; but it serueth for their purpose: insomuch as they account Hiena their God that can doe all, and their diuell that will doe all.

If you take seauen haires of Hienas lippes, and carry them fiue dayes in your téeth, or a péece of her skinne next your bare heart, or her belly girded to your left side, if Camilla suffer you to obtaine your purpose, certainly shee cannot chuse but thanke you for your paines.

And if you want medicines to win women, I haue yet more: the lungs of a Vulture, the ashes of Stellio, the left stone of a cock, the toung of a Gose, the brain of a Cat, the last haire of a Wolues taile, things easie to bee had, and commonly practised. so that I would not haue thée stand in doubt of thy loue, when either a yong Swallow famished, or the shrouding shéet of a deare friend, or a waxen Taper that burnt at his féete, or the inchaunted Needle that Medea hidde in Iasons sleeue, are able, not onely to make them desire loue, but also to die for loue. how doe you now féele your selfe, Philautus? If the least of these charmes be not sufficient

cient for thée, all exorcismes and conjurations in the world not serue thée.

Pon sée Gentleman, into what blinde and grosse errors in old time we were led, thinking euery old wiues tale to be a truth, and euery merry word, a very witchcraft. Whē the Egyptians fel from their God to the Priest Memphis, and the Grecians from their morrall questions, to their disputations of Pirrhus, and the Romanes from Religion to pollicy, then began all superstition to breed, and all impiety to blome, and to bee so great they are both growne, that the one being then an infant, is now an Elephant, and the other being then a twig, is now a Trée.

They inuented as many inchantments for loue, as they did for the toth-ache: but hée that hath tryed both, will say that the best charme for a toth-ache is to pull out the toth, and the best remedy for loue is to weare it out. If inchantations or potions, or amorous sayings could haue preuailed, Circes would neuer haue lost Vlysses, nor Phædra Hyppolitas, nor Phillis Demophoon. If coniurations, Characters, Circles, Figures, Fiends, or Furies, might haue wrought any thing in loue, Medea would neuer haue suffered Iason to alter his minde. If the sirups of Micanios, or the verses of Aeneas, or the Satyren of Dipsas, were of force to moue the mind, they all thrée would not haue béene martyred with the torments of loue. No, no, Philautus, thou mayst well poyson Camilla with such dregges, but neuer perswade her: for I confesse that such hearbes may alter the body from strength to weakenes, but to thinke that they can moue the minde from vertue to vice, from chastity to lust, I am not so simple to beléeue, neither would I haue thée so sinfull as to doe it.

Lucilla ministring an amorous potion vnto her husband Lucretius, procured his death, whose life she onely desired.

Aristotle noteth one that being inflamed with the loue of a faire Lady, thought by medicine to procure his blisse, and wrought in the end his bane: so was Caligula slaine of Cæsonia, and Lucius Lucullus of Calistine. Perswade thy selfe Philautus, that to vse hearbes to winne loue, will weaken thy body, and to thinke that hearbes can further, doth hurt the soule: for as great force haue they in such cases, as noble men thought them to haue in the olde

time. Achimenius the hearb was of such force, that it was thought if it were throwne into the battaile, it would make all the Souldiours tremble: but where was it when the Humbri and Tentoni were exile by warre? where grew Achimenius then? one of whose leaues would haue saued a thosand liues.

The Kings of Persia gaue their souldiours the Plant Lactace, which who so had, should haue plentie of meat, and mony, & men, and all things: but why did the souldiours of Cæsar endure such famine in Pharsalia, if one hearbe might haue eased so many hearts? Where is Balis that Iuba so commendeth, the which could call the dead to life, and yet he himselfe died?

Democrites made a confection, that whosoeuer drank it should haue a faire a fortunate, and a good child. Why did not the Persian kings swill this Nectar, hauing such deformed and vnhappy issue? Cato was of that minde, that three inchanted words could heale the eie-sight: and Varro, that a verse of Sibilla could ease the gout: yet the one was faine to vse runing watter, which was but a colde medicine, the other patience, which was but a day plaister.

I would not haue thée thinke Philautus, that loue is to be obtained by such meanes, but onely by Faith, Vertue, and Constancie. Philip King of Macedon, casting his eie vpon a faire Virgin, became ennamored, which Olimpias his wife peaceiuing, thought him to be inchaunted, and caused one of her seruants to bring the Maiden vnto her, whome shée thought to thrust both to exile and shame: but viewing her faire face without blemish, her chaste eies without glauncing, her modest countinance, her sober and womanly behauiour, finding also her vertues to bee no lesse then her beautie, shée said, In my selfe there are charmes, meaning that there was no greater enchantment in loue, then temperance, wisedome, and chastitie. Fond there fore is the opinion of those, that thinke the mind to be tied to Magicke: and the practise of those, filthy that seeke those meanes. Loue dwelleth in the minde, in the will, and in the heart, which neither Coniurer nor Phisicke can alter. For as credible it is that Cupid shoteth his arrow, and hitteth the heart, as that hearbs haue the force to bewitch the heart: onely this difference there is, that the one was a fiction of Poetry, the other of superstition. The will is placed in the soule, and who can

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enter there, but he that created the ſoule?

No, no, Gentleman, whatſoeuer you haue hard touching this, beléeue nothing: for they (in mine owne opinion (which imagin that the minde is either by incantation, or excantation to bee ruled, are as far from truth, as the Eaſt from the Weſt, and as néere impiety againſt God, as they are to ſhame among men, and ſo contrarie is it to the profeſſion of a Chriſtian, as Paganiſme. Suffer not your ſelfe to be led with that vile conceit, practiſe in your loue all kind of loyaltie. Be not mute, nor full of babble: bee ſober, but auoide ſullenneſſe: vſe no kinde of ryot, either by banketting, which procureth ſurfets: nor in attire, which hasteth beggerie. If you thinke well of your wit, be alwayes pleaſant: if ill, bee often ſilent: in the one, thy talke ſhall procure thee ſharp, in the other, thy modeſtie wiſe. All fiſh are not caught with flies, all women are not allured with perſonage. Frame Letters, Ditties, Muſick, and all meanes that honeſtie may allow: for hee woeth well that meaneth no ill, and he ſpéedeth ſooner that ſpeaketh what he ſhould, then hee that vttereth what he will. Beléeue me. Philautus, I am now old, yet haue I in my head a loue-toth, & in my minde there is nothing that more pearceth the hart of a beautifull Lady, then writing, where thou maiſt ſo ſet downe thy paſſions, & her perfection, as ſhe ſhall haue cauſe to thinke well of thée, and better of her ſelfe: but yet ſo warily, as neither thou ſéeme to praiſe her too much, or debaſe thy ſelfe too lowly? for if thou flatter them without meane, they loath, and if thou make of thy ſelfe aboue reaſon, they langh at it: temper thy words ſo well, and place euery ſentence ſo wiſely, as it may be hard for her to iudge, whether thy loue bee more faithfull, or her beautie amiable. Lions fawne when they are clawed, Tygars ſtoope when they are tickled, Bucephalus lieth downe when hée is curried, women yeld when they are courted. This is the poyſon Philautus, the inchauntment, the potion, that créepeth by ſlyght into the minde of a woman, & catcheth her by aſſurance, better then the fond deuices of old dreames, as an Apple with an Aue Marie or a Haſell wand of a yéere old, Croſſes with fire characters, or the picture of Venus in Virgin wax, or the Image of Camilla vpon a Moulwarps ſkin. It is not once mentioned in the Engliſh Court nor ſo much as thought of in any ones conſcience, that loue can be

procured by such meanes, or that any can imagine such mischiefe, and yet I feare me it is too common in our Country, whereby they incurre hate of every one, and loue of none.

Touching my cunning in any vile deuices of Magike, it was neuer my study, only some delight I take in the Mathematiks, which made me knowne of more then I would, and of more then thinke well of me, although I neuer hurt or hindred any. But be thou quiet Philautus, and vse those meanes that may win thy loue, not those that may shorten her life, and if I can any waies stand thee in stead, vse me as thy poore friend and Countriman, harme wil I doe thee none, good I cannot. My acquaintance in Court is small, and therefore my dealings about the Court shall be few, for I loue to stand a loofe from loue, and lightning. Fire giueth light to things farre off, and burneth that which is nert to it. The Court shineth to me that come not there, but cingeth those that dwell there. Only my counsell vse, that is in writing, and me thou shalt find secret, wishing thee alwaies fortunate, and if thou make me partaker of thy successe, it shall not turne to thy griefe, but as much as in me lieth, I will further thee. When he had finished this discourse, Philautus liked very well of it, and thus replied.

Well, Pfellus, thou hast wrought that in me, which thou wisheft: for if the baits that are laide for beauty be so ridiculous, I think it of as great effect in loue, to vse a plaister as a potion. I now vterly dissent from those that imagine Magicke to be the meanes, and consent with thee that thinkeft letters to be, which I wil vse. And how I speed I will tell thee, in the meane season pardon me, if I vse no longer answer: for well you know, that he that hath the fit of an Ague vpon him hath no list to talke, but to tumble, and loue pinching me, I haue more desire to chew vpon melancholy, then to dispute vpon Magicke: but hereafter I will make repaire vnto you, and what I now giue you in thankes, I will then requite with amends.

Thus these two Countrimen parted with certaine Italian imbracings and tearmes of courtesie, more then common. Philautus we shall find in his lodging, Pfellus we will leaue in his study, the one musing of his loue, the other of his learning.

HEere Gentlewomen you may see how iustly men seeke to intrap

trap you when scornfully you goe about to reiect them, thinking, it not vnlawfull to vse Art when they perceiue you obstinate, their dealings I will not allow, neither can I excuse yours, and yet what should be the cause of both, I can guesse.

When Phidias first painted, they vsed no colours but blacke, white, redde, and yellow: Xeuxis added greene, and euery one inuented a new shaddowing. At the last it came to passe, that he in painting deserued most praise that could set downe most colours: whereby there was more contention kindled about the colour, then the counterfait, and greater emulation for verity in shew, then workmanship in substance.

In the like manner hath it fallen out in loue: when Adam wooed, there was no policy but plaine dealing: in colours but blacke, and white; affection was measured by faith not by fancy, he was not curious, nor Eue cruell: he was not enamoured of her beautie, nor shee allured by his personage: and yet, then was she the fairest Woman in the world, and he the properest man. Since that time, euery Louer hath put to a Linke, and made of a ring, a chaine, and an odde corner, and framed of a plaine Alley, a crooked knot, and of Venus Temple, Dædalus Labyrinth. One curled his haire, thinking loue to be moued with faire lookes; another laieth all his liuing vpon his back, iudging that women are wedded in bravery: some vse discourses of loue to kindle affection: some ditties to allure the mind: some Letters to stirre the appetite, diuers fighting to proue their manhode: sundry sighing to shew their maladies: many attempt with shewes to please their Ladies eyes: not few with musicke to entise the eare: insomuch that there is more strife now, who shal be the finest louer, then who is the faithfullest.

This causeth you Gentlwoman, to pick out those that can court you, not those that loue you, and he is accounted the best in your conceits that vseth most colours, not that sheweth greatest courtesie. A plaine tale of faith you laugh at, a picked discourse of fancy you marueil at, condemning the simplicity of truth, and preferring singularity of deceit: wherein yau resemble those Fishes that rather swallow a faire baite with a sharpe hooke, then a foule worme breeding in the mud.

Hereof it commeth, that true Louers receiuing a flout for their faith, and a mocke for their good meaning, are inforced to seeke such meanes as might compel you, which you knowing impossible, maketh you the more disdainefull, and them the more desperate. This then is my counsel, that you vse your louers like friends, and chuse them by their faith, not by the shew, but by the sound, nether by the waight, but by the touch, as you doe gold: so shal you be praised as much for the vertue, as beauty. But returne we againe to Philautus, who thus began to debate with himselfe.

WHat hast thou done, Philautus, in seeking to wound her that thou desirest to winne? With what face canst thou looke on her thou soughtest to loose? Fie, fie, Philautus, thou bringest thy good name into question, and her life into hazard, hauing neither care of thine owne credit, nor her honour. Is this the loue thou pretendest, which is worse then hate? Dost now thou seeke to poison her that neuer pinched thee? but why doe I recount those things which are past, and I repent? I am not to consider what I must doe, and what I would haue done. Follies past shall be worne out with faith to come, and my death shall shew my desire. Write Philautus what saist thou? write? no, no, thy rude stile: will bewray thine estate, and thy rash attempt will purchase thy ouerthrow. Venus delighteth to heare none but Mercury; Pallas will be stoine of none but Vlisses; it must be a smoth tongue and a swéet tale that can inchaunt Vesta.

Besides that, I dare not trust a messenger to cary it, nor her to read it, lest in shewing my letter, she disclose my loue, and then shal I be pointed at of those that hate me, and pitied of those that like me: of her scorned, of all talked of. No, Philautus be not thou the byword of the common people, rather suffer death by silence, then derision by writing.

I, but it is better to reueale thy loue then conseale it: thou knowest not what bitter poyson lieth in swéet words: remember Psellus, who by experience hath tried, that in loue one Letter is of more force then a thousand lookes. If they like writings, they read them often, if dislike them, run them ouer once: and this is certaine, that she that readeth such toies, will also answer them. Onely this, be secret in conueiance, which is the thing they chiefest desire.

Then

Then write, Philautus, writs: he that feareth every bush muſt neuer goe a birding: he that caſteth all doubts, ſhall neuer be reſolued in any thing. And this aſſure thy ſelfe, that be thy Letter neuer ſo rude and barbarous, ſhe will read it, and be it neuer ſo louing, ſhee will not ſhew it, which were a thing contrary to her honour, and the next way to call her honeſty into queſtion. For thou haſt heard, yea, and thy ſelfe knoweſt, that Ladies that daunt of their letters, are accounted in Italy counterfait, and in England they are not thought currant.

Thus Philautus determined, hab wab to ſend his Letters, flattering himſelfe with the ſucceſſe which he to himſelfe fained: and after long muſing, he thus began to frame the miniſter of his loue.

To the faireſt Camilla.

HArd is the choice, faire Lady, when one is compelled either by ſilence to die with griefe, or by writing to liue with ſhame: but ſo ſwæt is the deſire of life, and ſo ſharpe are the paſſions of loue, that I am enforced to preferre an vnſeemely ſute before an vntimely death. Loath I haue béen to ſpeake, and in deſpaire to ſpéed, the one proceéding of mine owne cowardice, the other of thy crueltie. If thou require my name, I am the ſame Philautus, which for thy ſake of late came diſguiſed in a Maſke, pleading cuſtome for a priuiledge and courteſie for a pardon. The ſame Philautus, which then inſecret terms coloured my loue, and now with bitter teares bewray it. If thou nothing eſteéme the brinish water that falleth from mine eies, I would thou couldeſt ſee the warme blood that droppeth from my heart. Oftentimes I haue béen in thy company, where eaſily thou mighteſt haue perceiued my wan cheéks, my hollow eies, my ſcalding ſighes, my trembling tongue, to foreſhew that then which I confeſſe now. Then conſider with thy ſelfe, Camilla, the plight I am in by deſire, and the perill I am like to fall into by dentall.

To recount the ſorrows I ſuſtaine, or the ſeruice I haue vowed, would rather breed in thée an admiration then a beléefe: onelie this I adde for the time, which the end ſhall try for a truth, that if thy anſwer be ſharpe, my life ſhall be ſhort; ſo farre hath loue wrought in my pining and almoſt conſumed body, that thou onely maiſt breath into me a new life, or bereaue me of the old. Thou

art

are to weigh, not how long I haue loued thee, but how faithfully, neither to examine the worthynesse of my person, but the extremities of my passions: so preferring my deserts before the length of time, and my disease before the greatnesse of my birth; thou wilt either yéeld with equity, or deny with reason: of both the which, although the greatest bee on my side, yet the least shall not dislike mee, for that I haue alwaies found in thee a mind neither repugnant to the right, nor void of reason.

If thou wouldest but permit me to talke with thée, or by writing suffer me at large to discourse with thee, I doubt not but that both the cause of my loue would be beléeued, and the extremity rewarded, both proceeding of thy beauty and vertue: the one able to allure, the other ready to pitty. Thou must not think that God hath bestowed those rare gifts vpon thée to kill thos that are caught, but to cure them. Those that are stung of the Scorpian, are healed of the Scorpion: the fire that burneth, taketh away the heat of the burne. The Spider Phalangium that poisoneth, doth with her skin make a plaister for poison; and shall thy beauty, which is of force to winne all with loue, be of the cruelty to wound any to death? No Camilla, I no lesse delight in thy faire face, then pleasure in thy good conditions; assuring my selfe that for affection without lust, will not render malice without cause.

I omit my care, to thy consideration, expecting thy Letter, either as a cullise to preserue, or as a sword to destroy; either as Antidotum, or as Aconitum: If thou delude me, thou shallt not long triumph ouer me liuing, and small will thy glory bée when I am dead. And I end,

Thine euer, though he be
neuer thine, Philautus.

THis Letter being ended, he studied how it might be conueied, knowing it to be no lesse perilous to trust those he knewe not in so weighty a case, then difficult for himselfe to haue opportunity to deliuer it in so suspicious a company: At the last, taking out of his Closet a faire Pomgranat, and pulling all the kirnels out of it, hee wrapped his Letter in it, closing the top of it finely, that it could not be perceiued, whether Nature againe had knit it of pur-

pose

pose to further him, or his Art had ouercome Natures cunning. This Pomegranat he toke, being himselfe both messenger of his Letter, and the Pasher, and insinuating himselfe into the company of the Gentlewoman, among whom also was Camilla, he was welcomed, as well for that hée had béene long time absent, as for that he was at all times pleasant: much good communication was there touching manny matters which heere to insert, were neither conuenient, seeing it doth not concerne the history, nor expedient, seeing it is nothing to the deliuery of Philautus letter. But thus it fel out in the end. Camilla, whether longing for so faire a Pomegranat, or willed to aske it, yet loth to require it, she sodainly complained of an old disease, wherewith shée manny times felt her selfe grieued, which was an extreme heate in the stomack, which aduantage Philautus marking, would not let slip when it was purposely spoken, that she should not giue him the slip, and therefore as one glad to haue so conuenient a time to offer both his dutie and his deuotion, he began thus.

I Haue heard, Camilla, of Physitions, that there is nothing either more comfortable, or more profitable for the stomack or inflamed Liuer, then a Pomegranat: which if it be true, I am glad that I came in so good time with a medicine, seeing you were in so ill a time surprised with your malady: and verily this will I say, that there is not one kirnell, but is able both to ease your paine, and to double your pleasure, and with that he gaue it to her, desiring that as she felt the working of the potion, so she would consider of the Physition.

Camilla, with a smiling countenance, neither suspecting the craft, nor the conueier, answered him with these thankes.

I thanke you, Gentleman, as much for your counsell as your courtesie: and if your cunning be answerable to either of them, I will make you amends for all of them, yet I will not open so faire a fruite as this is, vntill I féele the paine that I so much feare. As you please, quoth Philautus: yet if euery morning you take one kirnell, it is the way to preuent your disease: and me thinks that you should be as carefull to worke means before it come that you haue it not, as to vse meanes to expell it when you haue it.

I am content, answered Camilla, to try your Physicke, which as.

as I know it can doe me no great harme, so it may doe me much good.

In truth said one of the Gentlewomen then present, I perceiue this Gentleman is not onely cunning in Physicke, but also very carefull for his Patient.

It behoueth (quoth Philautus) that he that ministreth to a Lady, be as desirous of her health, as his owne credit, for that there redoundeth more praise to the Physition that hath a care to his charg, then to him that hath onely a shew of his Art. And I trust Camilla will better accept of the good will I haue to rid her of her disease, then the gift, which must worke the effect.

Otherwise, quoth Camilla, I were very much to blame, knowing that in many, the behauiour of the man hath wrought more then the force of the medicine. For I would alwaies haue my Physition of a chéerefull countenance, pleasantly conceited, & well proportioned: that he might haue his sharpe potions mixed with swéet counsell, and his sower drugges mittigated with merry discourses. And this is the cause that in old time they painted the God of Physicke, not like to Saturne, but Aesculapius, of a good complexion, fine wit and excellent constitution. For this I know by experience, though I be but young to learne, and haue not often béene sicke, that the sight of a pleasant and quicke witted Physition, hath remoued that from my heart with talke, that he could not withall his Treacle.

That might wel be answered Philautus, for the man that wrought the cure, did perchance cause the disease, and so secret might the griefe be, that none could heale you but he that hurt you, neither was your hart to be eased with any inward potion, but by some outward perswasion: and then it is no maruell if the ministring of a few words were more auailable then Mithridate.

Well Gentleman, said Camilla, I will neither dispute in Physicke wherein I haue no skill, neither aunswere you to your last surmises which you séeme to leuel at, but thinking you once againe both for your gift and good will, we will vse other communication, not forgetting to aske for your friend Euphues, who hath not long time béen where he might haue béene welcommed at al times, and that he came not with you at this time, wee both marueil and

would

would faine know.

This question so earnestly asked of Camilla, and so hardly to be answered of Philautus, nipped him in the head: notwithstanding, least he should seeme by long silence to incurre suspition, he thought a bad excuse better then none at all, saying, that Euphues was now adayes become so studious, or as he tearmed it, superstitious) that he could not himselfe so much as haue his company.

Belike quoth Camilla, hee either espied some new faults in the women of England, whereby hee seeketh to absent himselfe, or some old haunt that will cause him to foyle himselfe. Not so, answered Philautus, and yet that it was said so, I will tell him.

Thus after much conference, many questions, and long time spent, Philautus, tooke his leaue, and beeing in his Chamber, wee will there leaue him, with such cogitations as they commonly haue that either attend the sentence of life or death at the Barre, or the answer of hope or despaire of their loues, which none can set down but he that hath them, for that they are not to bee vttered by the coniecture of one that would imagine what they should bee, but by him knoweth what they are.

Camilla the next morning opened the Pomegranet, and saw the Letter: which reading, pondering and perusing, shee fell into a thousand contrarieties, whether it were best to answer it or not. At the last, enflamed with a kind of choller, for that she knew not what belonged to the perplexities of a louer, she requited his fraud and loue, with anger and hate, in these tearmes or the like.

To Philautus.

I Did long time debate with my selfe Philautus, whether it might stand with mine honour to send thée an answer: for comparing my place with my person, mee thought thy boldnesse more then either good manners in thée would permit, or I with modesty could suffer: yet at the last, casting with thy selfe that the heate of thy loue might cleane bee raced with the coldnesse of thy Letter, I thought it good to commit an inconuenience, that it might preuent a mischiefe, chosing rather to cut thée off short by rigour, then to giue thée any iot of hope of silence. Gréene sores are to bee dressed roughly, least they fester: Tettars to be drawne in the beginning, least they spread: King-wormes to bee anoynted when they first appeare,

appeare, least they compasse the whole body, and the assaults of loue to be beaten backe at the first siege, least they vndermine at the second. Fire is to be quenched in the sparke, Weedes are to be roted in the bud, follies in the blossome.

Thinking this morning to try my Phisicke, I perceiued thy fraud, insomuch that the kirnell that should haue cooled my stomack with moistnes, hath kindled it with choller, making a flaming fire where it found but hot embers: conuerting like the spider, a swéet flower into a bitter poyson. I am not Philautus, an Italian Lady, who commonly are woed with leasing, and won with lust, entangled with deceit and enioyed with delight, caught with sinne, and cast off with shame.

For mine owne part I am too young to know the passions of a Louer, and too wise to beléeue them: and so farre from trusting any that I suspect all: not that there is in euery one practise to deceiue, but there wanteth in me a capacity to conceiue.

Séeke not then, Philautus, to make the tender twigge crooked by Art, which might haue growne straight by nature. Corne is not to be gathered in the blade, but in the eare: nor fruit to be pulled from the trée when it is gréene, but when it is mellow: nor Grapes to bee cut for the presse when they first rise, but when they are full ripe: nor young Ladies to be sued vnto, that are fitter for a rod then a husband, and méeter to beare blowes then children. You must not thinke of vs as of those in your owne country, that no sooner are out of the cradle, but they are sent to the Court, and wooed sometimes before they are weaned, which bringeth both the Nation and their names not in question onely of dishonesty, but into obloquy.

This I would haue thée to take for a flat answere, that I neither meane to loue thée, nor héereafter, if thou follow thy suite, to heare thée. Thy first practise in the Masque I did not allow: the second by thy writing I mislike: if thou attempt the third meanes, thou wilt enforce me to vtter that, which modesty now maketh me to conceale. If thy good will bée so great as thou tellest, séeke to mittigate it by reason or time. I thanke thée for it, but I cannot requite it, vnlesse thou either were not Philautus, or I not Camilla. Thus pardoning thy boldnesse vpon condition, and resting thy

friend

friend if thou reſt thy ſuite, I end.

Neither thine nor her owne.

Camilla.

This Letter Camilla ſtitched in an Italian Petrarke, which ſhe had, determining at the next comming of Philautus to deliuer it, vnder pretence of aſking ſome queſtion, or the vnderſtanding of ſome word.

Philautus attending hourely the ſucceſſe of his loue, made his repaire according to his accuſtomable vſe, and finding the Gentlewomen ſitting in an Arbour, ſaluted them courteouſly, not forgetting to be inquiſitiue how Camilla was eaſed by his Pomgranet, which oftentimes aſking of her, ſhe anſwered him thus.

In faith Philautus it hath a faire coat but a rotten kernel, which ſo much offended my weake ſtomacke, that the very ſight cauſed me to loath it, and the ſcent to throw it into the fire.

I am ſorry quoth Philautus (who ſpake no leſſe then truth) that the medicine could not worke that which my minde wiſhed; and with that ſtood as one in a trance: which Camilla perceiuing, thought beſt to rub no more on the gall, leaſt the ſtanders by ſhould eſpie where Philautus ſhoe wrung him.

Well, ſaid Camilla, let it goe, I muſt impute it to my il fortune, that where I looked for reſtority, I found a conſumption: and with that ſhe drew out her Petrarke, requeſting him to conſter her a leſſon, hoping his learning would be better for a Schoolemaiſter, then his lucke for a Phiſition. Thus walking in the Alley, ſhee liſtned to his conſtruction, who turning the Booke, found where the letter was incloſed, and diſſembling that he ſuſpected, hee ſaid hee would keepe her Petrarke vntill the morning: doe you quoth Camilla.

With that the Gentlewomen cluſtered about them both, either to heare how cunning Philautus could conſter, or how readily Camilla could conceiue. It fell out, that they turned to ſuch a place as turned them all to blancke, where it was reaſoned, whether loue came at the ſudden view of beauty, or by long experience of vertue: a long diſputation was like to enſue; had not Camilla cut it off before they could ioyne iſſue, as one not willing in the company of Philautus, either to talke of loue, or thinke of loue: leaſt either hee

ſhould

should suspect she had beene woed, or might bee won, which was not done so closely, but it was perceiued of Philautus, though dissembled.

Thus after many words, they went to their dinner, where I omit their Table talke, least I lose mine owne.

After their repast, Surius came in with a great traine, which lightened Camillas heart, and was a dagger to Philautus brest, who tarried no longer then he had leasure to take his leaue, either desirous to read his Ladies answer, or not willing to enioy Surius his company, whom also I will now forsake, and follow Philautus, to heare how his mind is quieted with Camillas curtesie, Philautus no sooner entred his Chamber, but hee read her Letter, which wrought such skirmishes in his minde, that hee had almost forgot reason, falling into the old vaine of his rage in this manner. Ah cruell Camilla, and accursed Philautus, I see now that it fareth with thée, as it doth with the Harpey, which hauing made one astonied with her faire sight, turneth him into a stone with her venomous sauour, and with me as it doth with those that view the Basilisk, whose eyes procure delight to the loker at the first glance and death at the second sight.

Is this the courtesie of England toward strangers, to intreat them so despightfully? Is my good will not onely reiected without cause, but also disdained without coulour? I but Philautus praise at thy parting if she had not liked thée, she would neuer haue answered thée. Knowest thou not that where they loue much, they dissemble most, that as faire weather commeth after a foule storme so sweet tearmes succeed after sower taunts. Assay once againe Philautus, by Letters to win her loue, and follow not the vnkinde Hound, who leaueth the scent because hee is rated: or the bastard Spaniell, which being once rebuked, neuer retriueth his game. Let Atlanta run neuer so swiftly, she will loke backe vpon Hippomanes: let Medea be as cruell as a fiend to all Gentlemen, she wil at the last respect Iason.

A deniall at the first is accounted a grant, a gentle answere a mockery. Ladies vse their Louers, as the Storke doth her young ones, who pricketh them till they bléed with her bill, and then healeth them with her tongue. Cupid himselfe must spend one arrow,

and

and thinkeſt thou to ſpéed with one Letter? No, no, Philautus, hee that looketh to haue cléere water muſt digge déepe, he that longeth for ſweét Muſicke, muſt ſet his ſtrings at the higheſt, he that ſéeketh to win his loue, muſt ſtreteh his labour and hazard his life. Venus bleſſeth Lyons in the folde, and Lambs in the Chamber, Eagles at the aſſault, and Foxes in counſell, ſo that thou muſt bee hardy in thy purſuite, and meeke in victory, venterous in obtaining, and wiſe in concealing: ſo ſhalt thou win that with praiſe, which otherwiſe thou wilt loſe with péeuiſhnes. Faint heart, Philautus, neither winneth Caſtle nor Ladie: therefore endure all things that ſhall happen with patience, and purſue with diligence: thy fortune is to be tried, not by the accidents, but by the end.

Thus Gentlewomen, Philautus reſembleth the viper, who, being ſtricken with a Réede, lieth as it were dead, but ſtricken the ſecond time, recouereth his ſtrength. Hauing his anſwer at the firſt in a Maſque, he was almoſt amazed, and now againe denied, he is animated: preſuming thus much vpon the good diſpoſition and kindneſſe of Women, that the higher they ſit, the lower they looke, and the more they ſéeme at the firſt to loath, the more they loue at the laſt. Whoſe iudgment as I am not altogether to allow, ſo can I not in ſome reſpect miſlike. For in this they reſemble the Crocodile, who when one approcheth néere vnto him, gathereth vp himſelfe into the roundnes of a Ball, but running from him, ſtretcheth himſelfe into the length of a trée,

The willing reſiſtance of women, was the cauſe that made Aurelius (whoſe Arte was onely to draw Women) to paint Venus Cnydia catching at the Ball with her hand, which ſhee ſeemed to ſpurne at with her féete. And in this point they are not vnlike vnto the Pyrre Tréé, which being hewen, gathereth in his ſappe: but not mooued, poureth it out like ſirup. Women are neuer more coy then when they are beloued, yet in their mindes neuer leſſe conſtant: ſéeming to tie themſelues to the Maſt of the ſhip with Vlyſſes, when they are wooed with a ſtrong Cable, which being well diſcerned, is a twine threed: throwing a ſtone at the head of him, vnto whom immediatly they caſt forth an Apple: of which their gentle nature, Philautus being perſwaded, followed his ſute againe in this manner.

Philautus, to faire Camilla,

I Cannot tell, Camilla, whether thy ingratitude be greater, or my misfortune: for perusing the few lines thou gauest me, I found as small hope of my loue, as of thy courtesie. But so extreame are the passions of loue, that the more thou seekest to quence them by disdaine, the greater flame thou increasest by desire. Not vnlike to Iupiters Well, which extinguisheth a fire brand, and kindleth a wet sticke. And no lesse force hath thy beautie ouer me, then the fire hath ouer Naphtia, which leapeth into it, wheresoeuer it seeth it.

I am not he Camilla, that will leaue the Rose, because it pricketh my finger, or forsake the Gold that lyeth in the hot fire, for that I burnt my hand, or refuse the sweet Chesnut, for that it is couered with sharpe huskes. The minde of a faithfull louer, is neither to be daunted with despight, nor affrighted with danger. For as the Loadstone what windes soeuer blowe, turneth alway to the North: or as Aristotles Quadratus, which way soeuer you turne it, is alwaies constant: so the faith of Philautus is euermore applied to the loue of Camilla; neither to be remoued with any wind, nor rolled with any force. But to my Letter.

Thou saist greene wounds are to be dressed roughly, least they festter: certainelie thou speakest like a good Surgion, but dealest like one vnskilfull: for making a great wound, thou puttest in a small tent, cutting the flesh that is sound, before thou cure the place that is sore striking the veine with a knife, which thou shouldest stop with lint. And so hast thou drawne my Letter (I vse thine owne tearme) that in seeking to spoyle it in my chaine, thou hast spred it ouer my bodie.

Thou addest, thou art no Italian Ladie. I answer, would thou wert: not that I would haue thee vowed as thou saist they are, but that I might winne thee, as thou now art. And yet this I dare say, though not to excuse all, or disgrace thee, that some there are in Italie too wise to be caught with leasings, and too honest to bee intangled with lust, and as warie to eschue sinne, as they are vnwilling to sustaine shame: so that whatsoeuer the most bee, I would not haue thee thinke ill of the best.

Thou alledgest thy youth, and allowest thy wisedome: the one,

not

not apt to know the impreſſions of loue, the other, ſuſpitious not to beléeue them. Truly, Camilla I haue heard, that yong is the Goſe that will eat no oates, and a very ill Cocke that will not crow before hee bee olde: and no right Lion that will not féede on hard meat before he taſt ſweet milke: and a tender Virgin, God knows, it muſt be, that meaſureth her affections by her age, when as naturally they are inclined (wich thou particularly putteſt to our countrey) to play the Brides before they bee able to dreſſe their heades. Many ſimilitudes thou bringeſt in to excuſe youth, thy twigge, thy corne, thy fruit, thy grape, and I know not what, which are as eaſie to be refelled, as they are to bee repeated. But good Camilla, I am as vnwilling to confute any thing thou ſpeakeſt, as I am thou ſhouldeſt vtter it, inſomuch as I would ſweare the Crow were white, if thou ſhouldeſt but ſay it.

My goodwill is greater than I can expreſſe, and thy courteſie leſſe than I can deſerue: thy counſell to expell it with time and reaſon, is of ſo little force, that I haue neither the will to vſe the mean, nor the wit to conceiue it. But this I ſay that nothing can breake off my loue but death: nor any thing haſten my death but thy diſcurteſie. And ſo I attend thy finall ſentence, and my fatall deſtinie.

Thine euer, though he be
neuer thine, Philautus.

THis Letter he thought by no meanes better to bee conueyed, then in the ſame booke hee receiued hers. So omitting no time, leſt the Iron ſhould coole before he could ſtrike, hee preſently went to Camilla, whom he found in gathering of flowers, with diuers other Ladies and Gentlewomen, which came as well to recreate themſelues for pleaſure, as to viſit Camilla, whom they all loued. Philautus, ſomewhat boldened by acquaintance, courteous by nature, and Courtly by countenance, ſaluted them all with ſuch tearmes as hee thought méete for their perſonages, not forgetting to call Camilla his ſcholler, when ſhee had ſchooled him beeing her maiſter.

One of the Ladies who delighted much in mirth, ſéeing Philautus behold Camilla ſo ſtedfaſtly, ſaid vnto him: Gentleman, what flower like you beſt in all this border? Héere be faire Roſes, ſweet Violets, fragrant Primroſes: heere will be Gilly-flowers, Carna-

tions, Hops in wine, ſweet Johns, and what may either pleaſe you for ſight, or delight you with ſauour: loth we are you ſhould haue a poſie of all, yet willing to giue you one; not that which ſhall looke beſt, but ſuch a one as you ſhall like beſt.

Philautus omitting no opportunity that might either manifeſt his affection, or commend his wit; anſwered her thus.

Lady, of ſo many ſweet flowers, to chooſe the beſt, it is hard, ſéeing they bée all ſo good: if I ſhould preferre the faireſt before the ſwéeteſt, you would happily inmagine, that either I were ſtopped in the noſe, or wanton in the eyes: if the ſwéetnes, before the beauty, then would you gueſſe me either to liue with ſauour, or to haue no iudgement in coulours: but to tell my mind (vpon correction be it ſpoken) of all flowers I loue a faire woman.

Indéed quoth Flauia, (for ſo ſhe was named) faire women are ſet thicke, but they came vp thin, and when they begin to bud, they are gathered as though they were blowne, of ſuch men as you are, Gentleman, who thinke gréene graſſe will neuer be dry Hay: but when the flower of their youth, (being ſlipped too young) ſhall fade before they bee old, then I dare ſay, you would change your faire flower for a wéede, and the woman you loued then, for the worſt violet you refuſe now.

Lady, anſwered Philautus, it is a ſigne that beauty was no niggard of her ſlips in this Garden, & very enuious to other grounds, ſéeing héere are ſo many in one plot, as I ſhall neuer finde more in all Italy: whether the reaſon bee the heate which killeth them, or the country that cannot beare them. As for pulling them vp ſoone: in that wee ſhew the deſire we haue vnto them, not the mallice. Where you coniecture, that men haue no reſpect to things when they be old, I cannot but conſent to your ſaying: for well doe you know, that it fareth with women as it doth with the mulbery trée, which the elder it is, the younger it ſéemeth, and therefore hath it growne to a Prouerbe in Italy, when one ſéeth a Woman ſtriken in age to looke amiable, he ſaith, ſhe hath eaten a Snake: ſo that I muſt of force follow mine olde opinion, that I loue freſh colours well, but faire Women better.

Flauia would not ſo leaue him, but thus replied to him. You are very amorous, Gentleman, otherwiſe you would not take the de-

fence of that thing which moſt men contemne, and women will not confeſſe. For whereas you goe about to curry fauour, you make a fault either in praiſing vs to much, which wee account in England flattery; or pleaſing your ſelfe in your owne minde, which wiſemen eſteeme as folly. For when you endeuour to proue that women, the elder they are the fairer they loke, you thinke them either very credulous to beleeue, or your talke very effectuall to perſwade. But as cunning as you are in your Pater noſter, I will be bould to adde one Article more to your Créde: that is, you may ſeeke in matters of loue what you will; but Women will beleeue what they liſt, and in extolling their beauties, they giue more credit to their owne glaſſes then mens gloſſes: but you haue not yet anſwered my requeſt touching that flower you moſt deſire: for women doe not reſemble flowers neither in ſhew nor ſauour.

Philautus, not ſhrinking for an Aprill ſhowre, followed the chaſe in this manner. Lady, I neither flatter you, nor pleaſe my ſelfe, (although it pleaſeth you ſo to coniecture) for I haue alwaies obſerued this, that to ſtand too much in mine owne conceite, would gaine me but little, and to claw thoſe of whom I ſought for no benefite, would profit me leſſe: yet was I neuer ſo ill brought vp, but that I could when time and place ſhould ſerue, giue euery one their iuſt commendation, vnleſſe it were among thoſe that were without compariſon: offending in nothing but in this, that being too curious in praiſing my Lady, I am like to the Painter Protogenes, who could neuer leaue when his worke was well, which fault was to be excuſed in him, becauſe he would make it better, and may be borne in mee, for that I wiſh it excellent.

Touching your firſt demand, which you ſeeme againe to vrge in your laſt diſcourſe, I ſay of all flowers I loue the Roſe beſt, yet with this condition, becauſe I will not eat my word, I like a faire Lady well. Then quoth Flauia, ſince you will needs ioine the flower with the woman, among all vs (and ſpeake not partially) call her your Roſe that you moſt regard: and if ſhe deny that name we will enioine her a penance for her pride, and reward you with a violet for your paines.

Philautus being driuen to his ſhift, Wiſhed himſelfe in his chamber: for this he thought, that if he ſhould chuſe Camilla, ſhe would

not accept it: if another, shee may iustly reiect him. If hee should discouer his loue, then would Camilla thinke him not to bée secret, if conceale it, not to be feruent: besides, all the Ladies would espie his loue, and preuent it, or Camilla despise his offer, & not regard it. While he was thus in a déepe meditation, Flauia wakened him, saying: Why Gentleman, are you in a dreame, or is there none héere worthy to make your choyse of, or are wée all so indifferent, that there is neuer a good?

Philautus séeing this Ladie so courteous, and louing Camilla so earnestly, could not yet resolue himselfe what to doe: but at the last, Loue, which neuer regardeth what it speaketh, nor where, replied thus at all aduentures. Ladies and Gentlewomen, would I were so fortunate that I might chose euery one of you for a flower, and then would I boldly affirme, that I could shew the fairest posie in the world: but folly it is for me to wish that, being a slaue, which none can hope for that is an Emperor: If I make my choise I shall spéed so well as he that enioyeth all Europe. And with that, gathering a Rose, he gaue it to Camilla, whose colour so increased, as one would haue iudged all her face to haue béene a Rose, had it not béene stained with a naturall whitenesse, which made her to excell the Rose.

Camilla with a smiling countenance, as though nothing grieued yet vexed inwardly to the heart, refused the gift flatly, pretending a ready excuse: which was, that Philautus was either very much ouerseene, to take her before the Lady Flauia, or else deposed to giue her a mocke aboue the rest in the company.

Well, quoth Flauia to Philautus, (who now stood like one that had been besmeared) there is no harme done, for I perceiue Camilla is otherwise sped: and if I be not much deceiued, shee is a flower for Surius wearing: the penuance she shall haue is to make you a Nosegay, which she shall not deny, vnlesse she defie vs, and the reward you shall haue, is this, while you tarry in England, my Neece shall be your Violet.

This Ladies Cosin was named Frances, a faire Gentlewoman, and a wise, young, and of very good conditions, not much inferiour to Camilla, equall she could not be.

Camilla, who was loth to be accounted in any company coy, endeuoured

denoured in the preſence of the Lady Flauia, to be very courteous, and gathered for Philautus a poſie of all the fineſt flowers in the Garden, ſaying thus vnto him: I hope you will not bee offended, Philautus, in that I could not be your Roſe, but impute the fault rather to deſtinie then diſcourteſie.

Philautus, plucking vp his ſpirits, gaue her thankes for hee paines, and immediately gatherd a Violet, which hee gaue miſtris Fraunces, which ſhe courteouſly receiued: thus al parts were pleaſed for that time.

Philautus was inuited to dinner, ſo that he could no longer ſtay, but pulling out the booke wherein his Letter was incloſed, hee deliuered it to Camilla, taking his humble leaue of the Lady Flauia, and the reſt of the Gentlewomen. When he was gone, there fell much talke of him betweene the Gentlewomen, one commending his wit, another his perſonage, ſome his fauour, other his good conditions: inſomuch that the Lady Flauia bound it with an oath, that ſhe thought him both wiſe and honeſt.

When the company was diſſolued, Camilla not thinking to receiue an anſwere, but a Lecture, went to her Italian Booke where ſhe found the Letter of Philautus, who without any further aduiſe, as one very much offended, or in a great heat, ſent him this bone to gnaw on.

To Philautus.

SUfficed it not thée, Philautus, to bewray thy follies, and moue my patience, but thou muſt alſo procure in mée a minde to reuenge, and to thy ſelfe the meanes of a farther perill? Where didſt thou learne, that being forbidden to be bolde, thou ſhouldeſt grow impudent? Or being ſuffered to be familiar, thou ſhouldeſt waxe haile fellow? But to ſo malapert boldneſſe is demeanor of young Gentlemen come, that where they haue beene once welcomed for courteſie, they thinke themſelues worthy to court any Lady by cuſtome: wherein they imagine they vſe ſingular audacity, which we can no otherwiſe tearme then ſaucineſſe, thinking women are to be drawn by their coined and counterfait conceits, as the ſtraw is by the Amber, or the Iron by the Load-ſtone, or the golde by the minerall Chryſocolla.

But as there is no Serpent that can breed in the Bore-tree for

the hardnes, or will build in the Cypresse trée for the bitternes, so there is no fond or poisoned Louer that shall enter into my heart, which is harden like the Adamant, nor take delight in my words, which shall be more bitter then gall.

It fareth with thée Philautus as with the Drone, who hauing lost his owne wings séekes to spoyle the Bées of theirs, and thou being clipped of thy liberty, goest about to bereaue me of mine: not vnlike differing from the nature of Dragons, who sucking blood out of the Elephant, kill him, and with the same, poison themselues. And it may be, that by the same meanes that thou takest in hand to inueigle my mind, thou intrap thine owne: a iust reward for so vniust dealing, and a fit reuenge for so vnkind a regard.

But I trust thy purpose shall take no place, and that thy malice shall want might, wherein thou shalt resemble the Serpent Prophirus, who is full of poison, but being toothlesse, he hurteth none but himselfe: and I doubt not but thy minde is as full of deceit as thy words are of flattery, but hauing no téeth to bite, I haue no cause to feare. I had not thought to haue bled so sowre words, but where a wand cannot rule the Horse, a spurre must. When gentle Medicines haue no force to purge, we must vse bitter potion, and where the sore is neither to be dissolued by plaister, nor to be broken, it is requisite it should be launced.

Herbes that are the worse for watering, are to be roted out: Trées that are lesse fruitfull for the lopping, are to be hewen downe: Hawkes that ware haggard by manning, are to be cast off: and fond louers that increase in their follies when they be reiected, are to be despised.

But as to be without haire among the Mycannions, is accounted no shame, because they be all borne bald, so in Italy to liue in loue is thought no fault, for that there they are all giuen to lust, which maketh thée to coniecture, that we in England reckon loue to be the chiefest vertue, which we abhorre as the greatest vice: which groweth like the Iuy about the trées, and killeth them by culling them. Thou art alwaies talking of loue, and applying both thy wit and thy wealth in that idle trade, onely for that thou thinkest thy selfe amiable: not vnlike to the Hedgehog, who euermore lodgeth amongst thornes, because he himselfe is full of prickles.

But

But take this both for a warning and an answer, that if thou prosecute thy suite, thou shalt but vndoe thy selfe, for I am neither to be wooed with thy passions, whilst thou liuest, nor repent me of my rigour when thou art dead: which I would not haue thee think to proceed of any hate I beare thée, for I malice none, but for loue to mine honour, which neither Italian shall violate, nor Englishman diminish. For as the precious stone Calazias, being throwne into the fire, keepeth still his coldnesse, not to be warmed with any heate: so my heart, although dinted at with the arrowes of thy burning affections, and as it were enuironed with the fire of thy loue, shall alwaies keepe his hardnesse, and be so farre from being mollified, that thou shalt not perciue it moued. The Violet, Lady Flauia bestowed on thée, I wish thée, and if thou like it I will further thee: otherwise, if thou persist in thy old follies, whereby to increase thy new griefes, I will neuer come where thou art, nor shalt thou haue access to the place where I am. For as little agrée-ment shall there be betwéene vs, as is betwéene the Vine and the Cabbish; the Wake and the Oliue-trée; the Serpent and the Ash-trée; the yron and Theamides.

And if euer thou diddest loue me, manifest it in this, that hereafter thou neuer write to me: so shall I both be perswaded of thy faith, and eased of mine owne feare. But if thou attempt againe to bring water out of the Pommice, thou shalt but bewray thy falshood, and augment thy shame, and my seuerity. For this I sweare, by her whose lights can neuer die, Vesta, and by her whose hestes are not to be broken, Diana, that I will neuer consent to loue him, whose sight (if I may so say with modestie) is more bitter vnto me then death.

If this answer will not content thée, I will shew thy Letters, disclose thy loue, and make thée ashamed, to vndertake that which thou canst neuer bring to passe. And so I end, thine, if thou leaue to to be mine. Camilla.

Camilla dispatched this Letter with spéed, and sent it to Philautus, by her man: which Philautus hauing read, I omit the plight he was in, to the consideration of you Gentlemen, that haue béene in the like: he tare his haire, rent his clothes, and fel from the passions

of

of a Louer to the pangs of frienzie: but at the laſt, calling his wit to him, forgetting both the charge Camilla gaue him, and the contents of her Letter, he greeted her immediatly againe with an anſwer by her owne meſſenger, in this manner.

To the cruell Camilla, greeting

IF I were as far in thy bookes to be beléeued, as thou art in mine to be beloued, thou ſhouldeſt either ſoone be made a wife, or euer remaine a Virgine: the one would rid me of hope, the other acquite me of feare. But ſéeing there wanteth wit in me to perſwade, and will in thée to conſent, I meane to manifeſt the beginning of my loue by the end of my life; the affects of the one ſhall appeare by the effects of the other.

When as neither ſolemne oath, nor ſound perſwaſion, nor any reaſon can worke in thée a remorſe, I meane by death to ſhew my deſire: the which the ſower it commeth, the ſwéeter it ſhall be: and the ſhortneſſe of the force, ſhall abate the ſharpneſſe of the ſorrow. I cannot tell whether thou laugh at my folly, or lament my frenzy: but this I ſay, and with ſalt teares trickling downe my chéekes I ſweare, that thou neuer foundeſt more pleaſure in reiecting my loue, then thou ſhalt finde paine in remembring my loſſe; and as bitter ſhall life be to thee, as death to me; and as ſorrowfull ſhall my friends be to ſée thée proſper, as thine glad to ſée me periſh,

Thou thinkeſt all I write, of courſe, and makeſt all I ſpeak of ſmall account: but God who reuengeth the periuries of diſſemblars, is witneſſe of my truth, of whome I deſire no longer to liue then I meane ſimply to loue.

I will not vſe many words, for if thou be wiſe, few are ſufficient: if froward, ſuperfluous: one line is enough if thou be curteous, one word to much, if thou, be cruell. Yet this I adde, and that in bitternes of ſoule, that neither my hand dareth write that which my hart intendeth, nor my tongue vtter that which my hand ſhall execute. And ſo fare well, vnto whome onely I wiſh well.

Thine euer, though ſhortely
neuer, Philautus.

This Letter being written in the extremity of his rage, he ſent it by him that brought hers. Camilla perceiuing a freſh reply, was

not

not a little melancholie, but disgesting it with company, and burning the Letter, shée determined neuer to write to him, nor after that to sée him, so resolute was shee in her opinion: I dare not say obstinate, lest you Gentlewomen should take pepper in the nose, when I put but salt to your mouthes. But this I dare boldly affirme, that Ladies are to be woed with Appelles Pensill, Orphues Harpe Mercuries tong, Adonis beautie, Cræsus wealth; or else neuer be wonne: for their beauties being blazed, their eares tickled, their mindes moued, their eies pleased, their appetite satisfied, their Coffers filled; when they haue all things they should haue and would haue: then men néed not to stand in doubt of their comming but of their constancie.

But let me follow Philautus, who now both loathing his life, and cursing his luck, called to remembrance his old friend Euphues, whome he was wont to haue alwaies in mirth a pleasant companion: in griefe a comforter: in all his life the onelie stay of his libertie: the discourtesie which he offered him so increased his griefe, that he fell into these tearmes of rage, as one either in an extasie, or in a lunacie.

Now, Philautus, dispute no more with thy selfe of loue, but bee desperate to end thy life: thou hast cast off thy friend, and thy Lady hath forsaken thée: thou destitute of both, canst neither haue comfort of Camilla, whome thou séest obstinate, nor counsell of Euphues, whome thou hast made enuious.

Ah my good frend Euphues, I sée now at length, though too late, that a true friend is of more prise then a kingdome, and that thy faith is to be preferred before the beauty of Camilla. For as safe being it is in the companie of a trustie mate, as sléeping in the grasse Trifoile, wher ther is no Serpent so venomous that dare venture.

Thou wast euer carefull for my estate, and I careless for thina: thou didst alwaies feare in me the fire of loue, I euer flattered my selfe with the bridle of wisdome: when thou wast earnest to giue me counsell, I waxed angry to beare it: if thou didst suspect mée vpon iust cause, I fell out with thée for euery light occasion: now Euphues, I sée what it is to want a friend, and what it is to lose one: thy words are come to passe which once I thought thou spakest in sport, but now I finde them as a prophecie, that I should be

constrained

constrained to stand at Euphues doze as the true owner.

What shall I doe in this extremity? Which way shall I turne mée? Of whom shall I séeke remedy? Euphues will reiect me, and why should he not? Camilla hath reiected me, and why should she? The one I haue offended with too much griefe, the other I haue serued with too great good will: the one is lost with loue, the other with hate: he for that I cared not for him, she because I cared for her. I, but though Camilla be not to be moued, Euphues may be mollified. Try him Philautus, sue to him, make frinds, write to him, leaue nothing vndone that may either shew in thée a sorrowfull heart, or moue in him a pittifull mind. Thou knowest he is of nature courteous, one that hateth none, that loueth thée, that is tractable in all things. Lions spare those that couch to them, the Tigresse biteth not when she is clawed. Cerberus barketh not if Orpheus pipe swétly: assure thy selfe that if thou be penitent, he will be pleased, and the old friendship will be better then the new.

Thus Philautus toying now in nothing but onely in the hope he had to recouer the friendship with repentance, which he had broken off by rashnesse, determined to grét his friend Euphues, who all this while lost no time at his booke in London: but now he imploied it, he shal himselfe vtter, for that I am neither of his counsell nor Court, but what he hath done, he will not conceale, for rather hee wished to bewray his ignorance then his idlenesse: and willinger you shall finde him to make excuse of rudenesse then lasinesse. But thus Philautus saluted him.

Philautus to Euphues.

THe sharpe Northeast wind (my good Euphues) doth neuer last thrée daies: tempests haue but a short time, and the more violent the thunder is, the lesse permanent it is. In the like manner it falleth out with iarres and crossings of friends, which begun in a minut, are ended in a moment.

Necessary it is, that amongst friends there should be some ouerthwarting, but to continue in anger, not conuenient. The Camell first troubleth the water before he drinke: the frankinsence is burned before it smell: friends are tried before they be trusted: Least shining like the Carbuncle as though they had fire, they be found,

being

being touched, to be without fire. Friendship should bee like the Wine, which Homer much commending calleth Maronium, whereof one pint being mingled with fiue quarts of water, yet it keepeth his old strength and vertue, not to bee qualified by any discourtesie. Where Salt doth grow nothing else can breed, where friendship is built, no offence can harbour.

Then Euphues, let the falling out of friendes be the renuing of affection, that in this wee may resemble the bones of the Lion, which lying still and not moued, begin to rot, but being stricken one against another, breake out like fire, and ware greene. The anger of friends, is not vnlike vnto the Phisitions Cucurbitæ, which drawing all the infection of the body into one place, doth purge all the diseases: and the iarres of friends, ripping vp all the hidden malice, or suspitions, or follies that lie lurking in the minds, maketh the knot more durable. For as the body being purged of melancholly, waxeth light and apt to all labour: so the minde as it were scoured of mistrust, becommeth fit euer after for beleefe. But why doe I not confesse that which I haue committed, or knowing my selfe guilty why vse I to glose?

I haue vniustly (my good Euphues,) picked a quarrell against thee: forgetting the counsell thou gauest mee, and despising that which I now desire. Which as often as I call to my minde, I can not but blush to my selfe for shame, and fall out with my selfe for anger, For in falling out with thee, I haue done no otherwise, then he that desiring to saile safely, killeth them at the helme: resembling him that hauing neede to alight, spurreth his horse to make him stand still: or him that swimmeth vpon anothers backe, seeketh to stop his breath. It was in thee, Euphues, that I put all my trust: and yet vppon thee that I poured out all my mallice, more cruell then the Crocodile, who suffereth the Birde to breede in her mouth, that scoureth her teeth: and nothing so gentle as the princely Lyon, who saued his life that helped his foote. But if either thy good nature can forget that which my ill tongue doth repeat, or thy accustomable kindnesse forgiue that my vnbridled fury did commit, I will hereafter be as willing to be thy seruant, as I am now desirous to be thy friend, and as ready to take an iniury, as I was to giue an offence.

What

What I haue done in thy absence, I will certefie at thy comming, and yet I doubt not but thou canst ghesse thereof by my condition, yet thus much I adde, that I am as ready to dye as to liue, and were I not animated with the hope of thy good counsell, I would rather haue suffered the death I wish for, then sustaine the shame I sought for.

But now in these extremities, reposing both my life in thy hands, and my vnfaigned seruice and good will for euer héereafter at thy commandement, I attend thine answer, and rest thine to vse more then his owne. Philautus.

THis Letter being ended, Philautus sent the same by his seruant, which Euphues reading, stood as one in a quandary, not knowing whether he should more reioyce at his friends submission or mistrust his subtilty: therefore being as yet not fully determined to any thing, hee presently departed into his chamber, & without further search of Philautus well meaning, sent him an answer by his owne messenger, in manner as héereafter followeth.

Euphues to him that was his Philautus.

I Haue receiued thy Letter, and know the man: I read it, and perceiued the matter, which I am as far from knowing how to answere, as I was from loking for such an errand. Thou beginnest to infer a necessity, that friends should fall out, when I cannot allow an inconuenience. For if it be among such as are faithfull, there should be no cause of breach: if betwéene dissemblers, no care of reconciliation.

The Camell saist thou, loueth water when it is troubled, & I say, the Hart thirsteth for the cléere streame: and fitly diddest thou bring it in against thy selfe (though applied it I know not how aptly for thy selfe) for such friendship dost thou like, where braules may be stirred, not quietnes sought.

The Wine Maroneum which thou commendest, and the Salt ground which thou inferrest, the one is neither fit for thy drinking, nor the other for thy taste: for such strong Wines will ouercome such light wits, and so good Salt cannot relish in so vnsauorie a mouth, neither as thou desirest to apply them, can they stand thée in

stead

ſtead. For often times I haue found much water in thy déeds, but not one drop of ſuch wine: and the grownd where ſalt ſhould grow but neuer one corne that had ſauour.

After many reaſons to conclude that iarres were requiſite, thou falleſt to a kind of ſubmiſſion, which I maruell at. For if I gaue no cauſe, why didſt thou pick a quarrell? if any why ſhouldſt thou craue pardon? If thou canſt defie thy beſt friend, what wilt thou doe to thine enemy? Certainely this muſt néedes enſue, that if thou canſt not be conſtant to thy frieud, when he doth thée good, thou wilt neuer beare with him when he ſhall doe thée harme: thou that ſéekeſt to ſpill the blood of the innocent, canſt ſhew ſmall mercy to an offender: thou that treadeſt a worme on the taile, wilt cruſh a waſpe on the head: thou that art angry for no cauſe, wilt, I thinke, run mad for a light occaſion.

Truely Philautus, that once I loued thée I cannot denye: that now I ſhould againe doe ſo, I refuſe for ſmall confidence ſhal I repoſe in thée, whē I am guilty, that can find no refuge in innocency. The mallice of a friend is like the ſting of an Aſpe, which nothing can remedy: but being peirced in the hand it muſt bee cut off: and a friend thruſt to the heart it muſt be pulled out. I had as léeue, Philautus, haue a wound that inwardly might lightly griene mee, as a ſcar that outwardly would greatly ſhame mee. In that thou ſéemeſt ſo earneſt to craue attonement, thou cauſeſt me the more to ſuſpect thy truth: for either thou art compelled by neceſſity, and then it is not worth thanks, or elſe diſpoſed againe to abuſe me, and then it deſerueth reuenge. Eeles cannot be held in a wet hand; yet are they ſtayed with a bitter Fig leafe. The Lampry is not to bee killed with a cudgell, yet is ſhe ſpoyled with a Cane: ſo friends, that are ſo ſlippery and wauering in all their dealings, are not to bee kept with faire and ſmoth talke, but with rough and ſharp taunts: and contrariwiſe, thoſe which with blowes are not to be reformed: are oftentimes won with light perſwaſions.

Which way I ſhould vſe thee, I know not, for now a ſharp word moued thée, when otherwhiles a ſword will not, then a friendly checke killeth thée, when a Raſor cannot raze thée. But to conclude Philautus, it fareth with me now, as with thoſe that haue béene once bitten with the Scorpion, who neuer after féeleth any

ſting.

sting either of the Waspe or the Hornet, or the Bée: for I hauing béene pricked with thy falshood, shal neuer I hope againe be touched with any other dissembler, flatterer, or fickle friend. Touching thy life in my absence, I feare me it hath béene too lose: but seeing my counsell is no more welcome vnto thée, then water into a ship, I will not wast winde to instruct him, that wasteth himselfe to destroy others. Yet if I were as fully perswaded of thy conuersion, as thou wouldst haue me of thy confession, I might happily do that, which now I will not. And so farewell Philautus: and though thou little estéeme my counsell, yet haue respect to thine owne credit: so in working thine owne good thou shalt kéepe me from harme.

Thine once, Euphues.

This Letter pinched Philautus at the first, yet trusting much the good disposition of Euphues, he determined to perseuere both in his suite and amendement, and therfore as one beateth his yron that he might frame it while it were hot, answered him in this manner.

To mine onely friend Euphues.

THere is no bone so hard, but béeing laid in vinegar, it may bé wrought: nor Iuory so tough, but seasoned with Zutho, it may be ingrauen: no Wore so knotty, that dipped in Oyle, cannot be carued: and can there be a heart in Euphues, which neither will yéeld to softnes with gentle perswasions, or true perseuerance? What canst thou require at my hand that I will denye thée? Haue I broken the league of friendship? I confesse it. Haue I misused thée in tearmes? I will not deny it. But being sorrowfull for either, why shouldest not thou forgiue both.

Water is praised, for that it sauoreth of nothing: fire for that it yéeldeth to nothing, and such should the nature of a true friend bé, that it should not sauour of any rigour: and such the effect, that it may not be conquered with any offence: otherwise faith put into the breast that beareth grudges, or contracted with him that can remember griefes, is not vnlike Wine poured into Firre vessels, which is present death to the drinker.

Friends must be vsed, as the Musitions tune their strings, who finding them in discord, doe not breake them, but either by intention

tion or remission, frame them to a pleasant consent: or as Riders handle their young colts, who finding them wild and vntractable, bring them to a good pace with a gentle raine, not with a sharp spur or as the Scithians ruled their slaues, not with cruell weapons, but with the shew of small whips.

Then, Euphues, consider with thy selfe what I may be, not what I haue béen; and forsake me not for that I deceiue thée: if thou doe, thy discourtesie will bréed my destruction. For as there is no beast that toucheth the herb where on the Weare hath breathed: so there is no man that will come néere him, vppon whom the suspition of deceit is fastned. Concerning my life passed, I conceale it, though to thée I meane héereafter to confesse it: yet hath it not béen so wicked, that thou shouldst be shamed, though so infortunate that I am grieued. Consider we are in England, where our demeanour will be narrowly marked if we tread awry, and our follies mocked if we vse wrangling. I thinke thou art willing that no such thing should happen, and I know thou are wise to preuent it.

I was of late in the company of diuers Gentlewomen, among whom Camilla was present, who maruelled not a little, that thou soughtest either to absent thy selfe of some conceiued iniury, where there was none giuen or of set purpose, because thou wouldst giue one. I thinke it requisite, aswell to auoid the suspition of malice, as to shun the note of ingratitude, that thou repaire thither both to purge thy selfe of the opinion may be conceiued, & to giue thanks for the benefits receiued. Thus assuring my selfe thou wilt answer my expectation, and renew our old amity: I end, thine assured to command. Philautus.

Philautus did not sléepe about his busines, but presently sent his Letter, thinking that if once he could fasten friendship again vpon Euphues, that by this meanes he should compasse his loue with Camilla: and this I durst affirme, that Philautus was both willing to haue Euphues, and sorrowfull that hée lost him by his owne lauishnes.

Euphues perused this Letter oftentimes, being in a mammering what to answer: at the last hee determined once againe to lie aloose thinking that if Philautus, meant faithfully, hée would not de-

ſit from his ſute & therefore he returned ſalutation in this maner.

Euphues to Philautus.

THere is an hearb in India, Philautus, of pleaſant ſmell, but who ſo commeth to it, feeleth preſent ſmart, for that the breed in it a number of ſmal Serpents. And it may be, that though thy Letter be full of ſweet words, there breed in thy heart many bitter thoughts: ſo that in giuing credit to thy Letters, I may be deceiued with thy leaſing.

The Bore-tree is alwaies greene, but the ſeed is poyſon: Tila hath a ſweet rind and a pleaſant leafe, but the fruit ſo bitter, that no beaſt will bite it: a diſſembler hath euermore Honny in his mouth, and gall in his minde, which maketh me to ſuſpect their wiles, though I cannot euer preuent them.

Thou ſetteſt downe the office of a friend, which if thou couldeſt aſwell performe, as thou canſt deſcribe, I would be as willing to confirme our old league, as I am to beleeue thy new lawes. Water that ſauoureth nothing (as thou ſaieſt) may be heated, and ſcale thee: and fire which yeelds to nothing, may be quenched when thou wouldeſt warme thee. So the friend in whom there was no intent to offend, may through the ſiniſter dealings of his fellow, be turned to heate being before cold, and the faith which wrought like to a flame in him, be quenched and haue no ſparke.

The pouring of wine into Firre veſſels, ſerueth thee to no purpoſe: for if it be good Wine, there is no man ſo fooliſh to put it into Firre: if bad, who would powre it into better then Firre? Muſty Caſks are fit for rotten Grapes, a barrell of poiſoned Iuy is good inough for a Tun of ſtinking Oile, and cruelty to mild a medicine for craft.

How Muſitians tune their Inſtruments I know, but how a man ſhould temper his friend I cannot tell, yet oftentimes the ſtring breaketh, that the Muſition ſeeketh to tune, and the friend cracketh which good counſell ſhould tame: ſuch Colts are to be ridden with a ſharp ſnaffle, not with a pleaſant bit, and little will the Scythian whip be regarded, where the ſharpneſſe of the ſword is deriued. If thy lucke haue been infortunante, it is a ſigne thy liuing hath not been godly: for commonly there commeth an ill end,

where

where there was a naughty beginning.

But learne Philautus to liue hereafter, as though thou shouldest not liue at all, be constant to them that trust thée, and trust them that thou hast tried: dissemble not with thy friend, either for feare to displease him, or for malice to deceiue him: know this, that the best simples are very simple, if the Phisition could not apply them: that precious stones were no better then pébles, if Lapidaries did not know them, and the best friend is worse then a foe, if a man do not vse him.

Mithridate must bee taken inwardly, not spread in playsters: Purgations must be vsed like drinke, not like baths: the councell of a friend must be fastned to the mind, not the eare; followed not praised, imploied in good liuing, not talketh of in good meaning. I know Philautus, wee are in England, but I would wee were not, not that the place is too base, but that we are too bad, & God graunt thou haue done nothing which may turne thée to discredit, or ma to displeasure. Thou saiest thou wert of late with Camilla, I feare me too late, & yet perhaps too soone: I haue alwayes told thée, that she was too high for thée to climbe, and too faire for others to catch, and too vertuous for any to inueigle. But wild horses breake high hedges, though they cannot leape ouer them: eager Wolues barke at the Mwne, though they cannot reach it; and Mercury whistleth for Vesta, though he cannot win her.

For absenting my selfe, I hope they can take no cause of offence: neither, that I know haue I giuen any. I loue not to be bold, yet would I be welcome: but guestes and fish, say wee in Athens, are euer stale within thrée dayes: shortly I will visit them and excuse my selfe; in the meane season I thinke so well of them, as is possible for a man to thinke of women, and how well that is, I appeale to thée, who alwaies madest them no worse then Saints in heauen, and shrines in no worse place then thy heart.

For answering thy sute, I am not yet so hasty: for accepting thy seruice, I am no so imperious: for in friendship there must be an equality of estates, and that may be in vs: also a similitude of diuers manners, and cannot vnlesse thou learne a new lesson, and leaue the old, vntill which time I leaue thée, wishing thée well as to my selfe.

Euphues.

This Letter was written in haſt, ſent with ſpéed, and anſwe-red againe in poſt. For Philautus ſéeing ſo good counſell could not proceéd of an ill conceit, thought once againe to ſollicite his friend, and that in ſuch tearmes as bée moſt agréeable to Euphues time. In this manner.

To Euphues health in body and quietneſſe in minde.

IN Muſicke there are many diſcords, before there can be framed a Diapaſon: and in contracting of goodwill, many iarres before there be eſtabliſhed a friendſhip, and by this meanes the Muſicke is more ſwéet, and the amity more ſound. I haue receiued thy Letter, wherein there is as much good counſell contained, as either I would wiſh, or thou thy ſelfe couldſt giue: but euer thou harpeſt on that ſtring which long ſince was out of tune, but now is broken by inconſtancy.

Cortes my good Euphues, as I cannot but commend thy wiſe-dome in making a ſtay of reconciliation for that thou findeſt ſo lit-tle ſtay in me) ſo can I not but maruell at thy incredulity in not baléeuing me ſince that thou ſéeſt a reformation in me. But it may be thou dealeſt with mee, as the Philoſopher doth with his knife, who being many yeares in making of it, alwayes dealing by the obſeruation of the ſtarres, cauſed it at the laſt to cut the hard whet-ſtone: ſaying, that it ſkilleth not how long thinges were a doing, but how well they were done. And thou holdeſt me off with ma-ny delaies, vſing I know not what obſeruations, thinking therby to make me a friend at laſt, that ſhall laſt: I praiſe thy good mea-ning, I miſlike thy rigour. Wee thou ſhalt vſe in what thou wilt, and doe that with a ſlender twiſt, that none can doe with a tough Wiith: As for my being with Camilla, good Euphues rub there no more, leaſt I winch, for deny I will not that I haue wrung on the withers. This one thing touching my ſelfe I ſay, and be-fore him that ſéeth all things I ſweare, that héere after I will nei-ther diſſemble nor delude thée, nor picke quarrells to fall out with thée, thou ſhalt finde me conſtant to one, faithleſſe to none, in prai-er deuout, in manners reformed, in life chaſte, in wordes modeſt: not framing my fancy to the humour of loue, but my déedes to the

rule

rule of zeale: And such a one as héretofore merrily thou saidst I was, but now truely thou shalt sée I am, and as I know thou art.

Then Euphues, appoint the place where wee may méete and reconcile the mindes, which I confesse by mine owne follies were severed. And if euer after this I shall séeme iealous ouer thée, or blinded towards my [illegible]fe, vse me as I deserue, shamefully. Thus attending thy spéedy answer, for that delayes are perrilous, especially as my case now standeth, I end, thine euer to vse as his owne.

Philautus.

Euphues séeing such spéedy returne of another answere, thought Philautus to bee very sharpe set for to recouer him: and weighing with himselfe, ỹ often in marriages there haue fallen out brayles, where the chiefest loue should bée, and yet againe reconciliations, that none ought at any time so to loue, that he should find his heart at any time to hate. Furthermore, casting in his minde the good he might do to Philautus by his friendship, & the mischiefe that might ensue by his fellowes folly, answered him thus againe spédily, as well to preuent the course he might otherwise take, as also to prescribe what way he should take.

Euphues to his friend Philautus.

NEttles, Philautus, haue no prickes, yet they sting, and words haue no points yet they pearce: though outwardly they protest great amendement, yet oftentimes the softnes of wooll which the Seres send, sticketh so fast to the skinne, that when one loketh it should kéepe him warme, it fetcheth blood: and thy smooth talke, thy swéet promises, may, when I shall think to haue thē performed to delight me, bee a corasiue to destroy me. But I will not cast beyond the moone, for that in all thinges I know there must bee a meane. Thou swearest now that thy life shall bee led by my line, that thou wilt giue no cause of offence by thy disorders nor take any by good meaning, which if it bee so, I am as willing to bee thy friend, as I am to be mine owne.

But this take for a warning, if euer thou iarre when thou shouldest iest, or follow thine owne will, when thou art to heare my counsels, then will I depart from thée, and so display thée as none

that is wise shall trust thee, or any that is honest shall liue with thée I am now resolued by thy Letters, of that which I was almost perswaded of by mine owne coniecture touching Camilla.

Why, Philautus, art thou so mad, without acquaintance of thy part and familiarity of hers, to attempt a thing, which will not onely be a disgrace to thée, but also a discredit to her? Thinkest thou thy selfe either worthy to woe her, or she willing to wedde thée? Either thou able to frame thy tale to her content, or shee ready to giue eare to thy conclusions?

No, no, Philautus, thou art to young to woe in England, though old enough to winne in Italy, for here they measure more the man by the qualities of the mind, then the proportion of his body. They are too expert in loue, hauing learned in this time of their long peace, euery wrinckle that is séene or imagined.

It is neither an ill tale well told nor a good history made better: neither inuention of new fables, nor the resting of old, that can either allure in them an appetite in loue, or almost an intention to heare.

It fareth with them as it doth with those in Italy, who preferre a sharpe wit, before sound wisdome, or a proper man before a perfect mind: they liue not by shadowes, nor féed on the ayre, nor lust after wind. Their loue is not tyed by Art, but reason, not to the precepts of Ouid, but to the perswasions of honesty. But I cannot but maruell at thy audasity, that thou diddest once dare to moue her to loue, whom I alwaies feared to solicite in questioning, as well doubting to be graueled by her quicke and ready wit, as to be confuted by her graue and wise answers.

But thou wilt say, she was of no great birth, of meaner parentage then thy selfe: I, but Philautus, they be most noble, who are commended more for their perfection, then their pedegrée: and let this suffice thee, that her honour consisted in vertue, beauty, wit, not blood, ancestors, antiquity. But more of this at our next méeting, where I thinke I shall be merry to heare the discourse of thy madnes, for I imagine to my selfe that shee handled thee very hardly, considering both the place she serued in, and the person that serued her. And sure I am, she did not hang for thy mowing.

A Phœnix is no foode for Philautus, that daintie tooth of thine

must

must be pulled out else wilt thou surfet with desire, and that Eagls eie picked out, else will it be dazled with delight. My counsell must rule thy conceit lest thou confound vs both. I will this euening come to thy lodging, where we will confer, and till then, I commend me to thée. Thine euer to vse, if thou be thine owne, Euphues.

This Letter was so thankfully receiued of Philautus, that he almost ranne beyond himselfe for ioy, preparing all things necessarie for the entertainment of his friend, who at the hour appointed failed not.

Many embracings there were, much strange courtesie, many pretty glances, being almost for the time but strangers, because of their long absence. But growing into questioning one with another, they fell to the whole discourse of Philautus loue, who left out nothing that before I put in, which I must omit, least I set before you Colewarts twice sodden, which will both offend your eares, which I séeke to delight: and trouble my hand, which I couet to ease.

But this I am sure, that Euphues conclusion was this, betwéen waking and winking, that our English Ladies and Gentlewomen were so cunning in loue, that the labour were more easie it Italie to wed one and burie her, then heere to woe and marie her. And thus they with long talking wared weary, where I leaue them, not willing to talke any longer, but to sléepe their fils till morning.

Now Gentlewomen, I appeale in this controuersie to your consciences, whether it breed in you an Art to loue as Euphues thinketh, or whether it brédin you as it doth in men: by sight, if one be beautifull: by hearing if one be witty: by deserts, if one be courteous: by desire, if one be vertuous: which I would not know to this intent, that I might be instructed how to win any of you, but to the end I might wonder at you all. For if there bee in loue an Art, then doe I not maruill to sée men that euery way are to be beleued so often times to be reiected. But so secret is this matter, pertaining nothing to our sexe, I wil not farther inquire of it, least happily in guessing what art women vse in loue, I should minister an Arte they neuer knew before: and so in thinking to bewray

bewray the baite that hath caught me; I giue them a net to draw many; putting a sword into the hand, where there is but a sheath, teaching them to stricke, that put vs to our trying by warding, which would double our perill, who without art cannot allure them: and increase their tyrany, who, without they torment, will come to Parely. But this I admonish you, that as your owne beauties make you not couetuous of your almes towards true louers, so other mens flatteries make you not prodigall of your honours towards dissemblers. Let not them that speake fairest bee beléeued soonest, for true loue lacketh a tongue, and it is tried by the eies, which in a heart that meaneth well, is as far from wanton glances, as the minde is from idle thoughts. And this Art I will giue you, which wee men commonly practise: if you behold any one, that either your courtesie hath allured or your beauty, or both, triumph not ouer him, but the more earnest you sée him, the more ready be to follow him, and when he thinketh himselfe néerest let him be farthest off: then if he take that with patience, assure your selfe he cannot be faithlesse,

He that angleth, plucketh the baite away when he is néere a bit, to the end the fish may be more eagere to swallow the hooke, Birds are trained with a swéet call, but caught with a broad net: and louers with faire lookes, but are intangled with disdainefull eyes,

The Spaniell, that fawneth when he is beaten, will neuer forsake his Master: the man that doteth when hee is disdained, will neuer forgoe his Mistres. But too much of this string, which soundeth too much out of square, and returne to Euphues and Philautus.

The next morning when they were risen, they went into a Gallerie, where Euphues, who perceiued Philautus grieuously perplexed for the loue of Camilla, began thus betweene iest and earnest to talk with him.

PHilautus, I haue well-nigh all this night béene disputing with my selfe of thy distresse, yet can I resolue my selfe in nothing, that either may content me, or quiet thee. What mettall art thou made of, Philautus, that thinkest of nothing but loue, and are rewarded with nothing lesse then loue? Lucilla was too bad, yet didst thou court her: thy swéet heart, now in Naples, is none of the best,

yet

yet didſt thou follow her. Camilla exceeding all, where thou waſt to haue leaſt hope, thou haſt woed, not without great hazard to thy perſon, and griefe to mine.

I haue peruſed her Letters, which in my ſimple iudgement, are ſo far from allowing thy ſuite, that they ſéeme to loath thy ſeruice. I will not flatter thée in thy follies, thée is no match for thée, nor thou for her: the one wanting liuing to maintaine a wife, the other birth to aduance a huſband. Surius, whom I remember thou didſt name in thy diſcourſe, I remember in the Court, a man of great birth, and noble blood, ſingular wit, and rare perſonage, if he goe about to get credit, I muſe what hope thou couldſt conceiue to haue a good countenance.

Well, Philautus, to ſet downe precepts againſt thy loue wil nothing preuaile: to perſwade thée to goe forward, were very perilous: for I know in the one loue will regard no lawes, and in the other, perſwaſions can purchaſe no liberty. Thou art too heady to enter in where no héed can helpe one out.

Theſeus would not goe into the Labirinth without a thréed, that might ſhew him the way out; neither any wiſe man enter into the crooked corners of loue, vnleſſe he knew by what meanes he might get out. Loue, which ſhould continue for euer, ſhould not be begun in an houre, but ſlowly be taken in hand, and by length of time finiſhed: reſembling Xeuxis that wiſe Painter, who in things that he would haue laſt long, tooke greateſt leaſure.

I haue not forgotten one Miſtreſſe Fraunces, which the Lady Flauia gaue thée for a Violet, and by thy deſcription, though ſhe be not equal with Camilla, yet is ſhe fitter for Philautus. If thy humor be ſuch, that nothing can féed it but loue, caſt thy minde on her: conſer the impoſſibility thou haſt to win Camilla, with the likelihood thou maiſt haue to enioy thy violet: and in this will I endeauour both my wit and my good will, ſo that nothing ſhall want in me that may worke eaſe in thée. The Violet if ſhe be honeſt, is worthy of thée, beautifull thou ſaiſt ſhe is, & therefore too worthy: Yet fire is not onely quenched by the cleare Fountaine; nor loue onely ſanctified by the faire face. Therefore in this tell me thy minde, that either we may proceéd in that matter, or ſeeke a new medicine. Philautus thus replyed.

O My good Euphues, I haue neither the power to forsake mine owne Camilla, nor the heart to deny thy counsell: it is easie to fall into a net, but hard to get out. Notwithstanding I will goe against the haire in all things, so I may please thée in any thing. O my Camilla. With that Euphues staied him, saying.

He that hath sore eies must not behold the Candle, nor he that would leaue his loue, fal to remembring of his Lady: the one causeth the eie to smart, the other the heart to bleed. Well quoth Philautus, I am content to haue the wound searched, yet vnwilling to haue it cured. But sithens the sicke men are not to prescribe diets, but to kéepe them, I am ready to take potions, and if wealth serue, to pay thée for them, yet one thing maketh me to feare, that in running after two Hares, I catch neither. And certainely, quoth Euphues, I know many good Hunters, that take more delight to haue the Hare on foot, and neuer catch it, then to haue no cry, and yet kill in the fourme: whereby I ghesse, there commeth greater delight in the hunting, then in the eating. It may be, said Philautus, but I were then very vnfit for such pastimes; for what sport soeuer I haue all the day, I loue to haue the game in my dish at night.

And truely, answered Euphues, you are worse made for a Hound then a Hunter, for you marre your sent with carren, before you start your game, which maketh you hunt oftentimes counter, whereas if you had kept it pure, you might ere this time haue turned the Hare you winded, and caught the game you coursed. Why then I perceiue, quoth Philautus, that to talke with Gentlwomen touching the discourses of loue: to eat with them, to conferre with them, to laugh with them, is as great pleasure as to enioy them: to the which thou maist by some fallacy driue me, but neuer perswade me: For then were it as pleasant to behold fruit as to eate them: or to sée faire bread, as to tast it. Thou erreſt, Philautus, said Euphues, if thou be not of that minde: for he that commeth into fine Gardens, is as much recreated to smell the flowers, as to gather them. And many we sée more delighted with pictures, then desirous to be Painters: the effect of loue is faith, not lust: delightfull conference, not detestable concupiscence, which beginneth with folly, and endeth with repentance. For mine owne part I would

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wish nothing, if againe I should fall into that vaine, then to haue the company of her in common conferrence that I best loued, to heare her sober talke, her wise answeres, behold her sharpe capacity, and to be perswaded of her constancie: and in these things do we onely differ from brutt beasts, who haue no pleasure but in sensuall appetite. You preach heresie, quoth Philautus, and besides, so repugnant to the text you haue taken, that I am more ready to pull thée out of thy Pulpit, then to beléeue thy glosses.

I loue the company of women well, yet to haue them in lawfull Matrimony, I like much better: if thy reasons should goe as currant, then were loue no torment: for hardly doth it fall out with him that is denyed the sight and talke of his Lady. Hungry stomacks are not to be fed with sayings against surfetings: nor thirst to bee quenched with sentences against drunkennesse. To loue women and neuer inioy them, is as much as to loue Wine, and neuer taste it: or to be delighted with faire apparrell & neuer weare it. And idle loue is that, and fit for him that hath nothing but eares, that is satisfied to heare her speake: not desirous to haue himselfe spéede. Why then, Euphues, to haue the picture of his Lady, is as much as to inioy her presence, and to read her Letters, of as great force, as to heare her answeres: which if it bee, my suite in loue should bee as much to the Painter to draw her with an amiable face, as my Lady to write an amorous Letter: both which, with little suite being obtained, I may liue with loue, and neuer wet my foot, nor breake my slées, nor waste my money, nor torment my minde. But this worketh as much delight in the minde of a Louer, as the apples that hang at Tantalus nose, or the riuer that runneth close by his chin. As in one word, it would doe me no more good to see my Lady, and not to imbrace her in the heat of my desire, then to see fire, and not to warme me in the extremity of my cold.

No, no, Euphues, thou makest loue nothing but a continuall wooing if thou barre it of the effect, and then it is infinite: if thou allow it, and yet forbid it a perpetuall warfare, and then is it intollerable. From this opinion no man should withdraw mee, that the end of fishing, is catching, not angling: of birding, taking, not whistling: of loue, wedding, not wooing. Otherwise it is no better then hanging. Euphues, smiling to see Philautus so earnest,

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vrged him againe in this manner.

VVHy Philautus, what harme were in loue, if the heart should yéeld his right to the eye, or his fancy his force to the eare? I haue read of many, & some I know, betweene whom there was as feruent affection as might bee, that neuer desired any thing but sweet talke and continuall company at banquets, at playes, and other assemblies as Phrigius and Pieria, whose constant faith was such, that there was neuer word nor thought of any vncleanneſſe. Pigmalion loued his Ivory image, being enamoured onely by the sight: and why should not the chast loue of others be builded rather in agreeing in heauenly meditations, then temporall actions? Beleeue mee Philautus, if thou knewest what it were to loue, thou wouldest bee as farre from the opinion thou holdest, as I am. Philautus, thinking no greater absurdity to bee held in the world then this, replyed before the other could end, as followeth.

INdeed Euphues, if the King would resigne his right to his Legate, then were it not amisse for the heart to yeeld to the eyes. Thou knowest Euphues, that the eye is the messenger of loue, not the maister: the eare a carrier of newes, the heart a digester. Besides this, suppose one hath neither eares to heare his Lady speake, nor eyes to see her beauty, shall hee not therefore bee subiect to the impressions of loue? If thou answer no, I can alledge diuers, both deafe and blind, that haue beene wounded: if thou grant it, then confesse, the heart must haue his hope; which is neither seeing nor heyring: and what is the third?

Touching Phrigius and Pieria, I thinke them both fooles in this: for he that keepeth a hen in his house to cackle, and not lay, or a Cock to crow and not to tread, is not vnlike vnto him that hauing sowen his Wheat neuer reapeth it, or reaping it, neuer thresheth it, taking more pleasure to see faire corne, then to eat fine bread. Pigmalion maketh against this: for Venus seeing him so earnestly to loue, and so effectually to pray, granted him his request, which had he not by importunate suit obtained, I doubt not but he would rather haue hewed her in pieces, then honored her with pall ons, and set her vp in some Temple for an Image, not kept her in his

house

house for a wife. He that desireth onely to talke and view without any further suite, is no far different from him, that liketh to see a painted Rose, better then to smell to a perfect Violet, or to here a bird sing in a bush, rather then haue her at home in his owne cage.

This will I follow, that to plead for loue, and request nothing but loks, and to deserue works, and liue onely by words, is as one should plow his ground, and neuer sow it, grind his colours, and neuer paint, saddle his horse and neuer ride.

As they were thus communing there came from the Lady Flauia, a Gentleman, who inuited them both that night to supper, which they with humble thankes graunted, promised to doe, and till supper time I leaue them debating their question.

Now Gentlewomen, in this matter I would I knew your minds, and yet I can somewhat ghesse at your meanings: if any of you should loue a Gentleman of such perfection as you can wish, would it content you onely to heare him, to see him daunce, to marke his personage, to delight in his wit, to wonder at his qualites, and desire no other solace? If you like to heare his pleasant voice to sing, his fine fingers to play, his proper personage to vndertake any exploit, would you couet no more of your Loue? As good it were for you to be silent and thinke no, as to blush and say I.

I must néedes conclude with Philautus, though I should cauell with Euphues, that the end of loue is the full fruition of the partie beloued at all times and in all places. For it cannot follow in reason, that because the sauce is good which should prouoke mine appetite, therefore I should forsake the meate for which it was made. Beléeue me, the qualities of the minde, the beauty of the body either in man or woman, are but sauce to whet our stomackes, not meat to fill them. For they that liue by the view of beauty, still look very leane, and they that féed onely vpon vertue at bord, will goe with a hungry belly to bed. But I will not craue héerein your resolute answer, because betwéene them it was not determined, but euery one as he liketh, and then.

Euphues and Philautus being now againe sent for to the Lady Flauia her house, they came presently, where they found the worthie Gentleman Surius, Camilla, Mistresse Francis, with many

other

other Gentlemen and Gentlewomen. At their first entrance dwing their duety, they saluted all his company and were welcomed.

The Lady Flauia entertained them both very louingly, thanking Philautus for his last company, saying: be merry Gentleman, at this time of the yeare a Violet is better then a Rose, and so she arose and went her way: leauing Philautus in a muse at her words, who before was in a maze at Camilla lookes. Camilla, came to Euphues, in this manner.

I am sory, Euphues, that we haue no grene rushes, considering you haue bin so great a stranger, you make me almost to think that of you, which commonly I am not accustomed to iudge of any, that either you thought your selfe too good, or your chére too bad: other cause of absence I cannot imagine, vnlesse séeing vs very idle, you sought meanes to be well employed: but I pray you hereafter be bould, and those things which were amisse shal be redressed: for we will haue Quailes to amend your commons, and some questions to sharpen your wits, so that you shall neither finde fault with your diet for the grosenesse, nor with your exercise for easinesse. As for your fellow and friend Philautus, we are bound to him, for he would oftentimes sée vs, but seldome eat with vs, which made vs thinke that he cared more for our company then our meate.

Euphues, as one that knew his good, answered her in this wise. Faire Lady, it were vnséemely to strew grene rushes for his comming, whose company is not worth a straw, or to account him a stranger, whose boldnes hath béene strange to all those that knew him to be a stranger.

The small ability in me to requite, compared with the great chére I receiued, might haply make me refraine, which is contrary to your coniecture: Nether was I ever so busied in any waighty affaires, which I accounted not as lost time, in respect of the exercise I alwaies found in your company, which maketh me thinke that your latter obiection proceed rather to conuince me for a Trewant, then to manifest a truth.

As for the Quailes you promise me, I can be content with béefe: and for the questions, they must be easie, else shall I not answer them,

them, for my wit will shew with what grosse diet I haue béene brought vp: so that conferring my rude replies with my base birth, you will thinke meane chéere will serue me, and resonable questions deceiue me: so that I shall neither finde fault for my repast nor fauour for my reasons. Philautus, indéed taketh as much delight in good company, as in good Cates, who shall answer for himselfe: with that Philautus said.

Truely Camilla, where I thinke my selfe welcome, I loue to be bold, and when my stomacke is filled, I care for no meate: so that I hope you will not blame me, if I come often and eate little. I do not blame you by my faith (quoth Camilla) you mistake me, for the oftner you come, the better welcome: and the lesse you eat, the more is saued.

Much talke passed, which being onely as it were a repetition of former things, I omit as superfluous: but this I must note, that Camilla earnestly desired Surius to be acquainted with Euphus, who very willingly accomplished her request, desiring Euphues for the good report he had heard of him, that he would be as bold with him, as with any one in England. Euphues humbly shewing his duty, promised also as occasion should serue to try him.

It now grew toward supper time, when the Table being couered, and the meat serued in, Lady Flauia placed Surius ouer against Camilla, and Philautus next mistresse Frauncis, she tooke Euphues and the rest, and placed them in such order as shée thought best. What chéere they had I know not: what talke they vsed I heard not: but supper being ended, they sat still, the Lady Flauia speaking as followeth.

GEntlemen and Gentlewomen, these Lenten euenings belong, and a shame it were to goe to bed: cold they are, and therefore folly it were to walke abrode: to play at Cards is common, at Chesse tedious, at Dice vnséemely, with Christmas games vntimely. In my opinion therefore, to passe away these long nights, I would haue some pastime that might be pleasant, but not vnprofitable: rare, but not without reasoning: so shall we all account the euening well spent, be it neuer so long: which otherwise would

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be tedious, were it neuer so short. Surius the best in the company, and therefore best worthy to answer; and the wisest, and therefore best able, replied in this manner.

GOod Madam, you haue preuented my request with your own, for as the case now standeth, there can be nothing either more agréeable to my honor, or these Gentlewomens desires, then to vse some discourse, aswell to renew old traditions, which haue béene heretofore vsed, as to increase friendship, which hath béene by the meanes of certaine odde persons defaced. Euery one gaue his consent with Surius, yéelding the choice of that nights pastime, to the discretion of the Lady Flauia, who thus proposed her minde.

Your taske, Surius, shall be to dispute with Camilla, and choose your owne argument: Philautus shall argue with Mistresse Fraunces: Martius with my selfe. And all hauing finished their discourses, Euphues shall be as Iudge, who hath done best: and whatsoeuer he shall allot either for reward to the worthiest, or for penance vnto the worst, shall be presently accomplished. This liked them all excéedingly: And thus Surius, with a good grace and pleasant spéech, began to enter the lists with Camilla.

FAire Lady, you know I flatter not, I haue read that the sting of an Aspe were vncurable, had not nature giuen them dimme eies, and the beauty of women no lesse infectious, had not nature bestowed on them gentle hearts: which maketh mee ground my reason vpon this common place, that beautifull women are euer mercifull; if mercifull, vertuous, if vertuous, constant; if constant, though no more then Goddesses, yet no lesse then Saints: all these things granted, I vrge my question without condition.

If Camilla, one wounded with your beauty (for vnder that name I comprehend all other vertues) should sue to open his affection, serue to try it, and vrge you to so narrow a point, that were you neuer so incredulous, he should proue it, yea, so farre to be from suspition of deceit, that you would confesse hee were clére from distrust, what answer would you make if you gaue your consent, or what excuse if you deny your courtesie?

Camilla, who desired nothing more then to be questioning with

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Surius, with a modeſt countenance, yet ſomewhat bashfull, (which added more commendation to her ſpeech then diſgrace) replied in this manner.

THough there be no cauſe, noble Gentleman, to ſuſpect an iniury where a good turne hath beene receiued; yet is it wiſedome to be carefull what anſwer be made, where the queſtion is difficult I haue heard that the Tortoiſe in India, when the Sunne ſhineth, ſwimmeth aboue the water with her backe, and beeing delighted with the faire weather, forgetteth her ſelfe, vntill the heats of the Sunne ſo harden her ſhell that ſhe cannot ſinke when ſhee would, whereby ſhe is caught. And ſo may it fare with me, that in this good company diſplaying my minde, hauing more regard to my delight in talking, then to the eares of the hearers, I forget what I ſpeake, and ſo be taken in ſome thing the which I would not vtter, which happily the itching eares of young Gentlemen would ſo canuas, that when I would call it in I cannot: ſo be caught with the Tortoiſe, when I would not. Therefore if any thing be ſpoken either vnawares or vniuſtly, I am to craue pardon for both: hauing but a weake memory, and a worſe wit, which you cannot denye me: for that we ſay women are to be borne withall, if they offend againſt their will: and not much to be blamed, if they trip with their wils: the one preceeding of forgetfulnes, the other of their natural weakneſſe: but to the matter.

IF my beauty, (which God knowes how ſimple it is) ſhould intangle any with deſire; then ſhould I thus thinke, that either he where inflamed with luſt, rather then loue) for that he is moued by my countenance, not inquiring of my conditions) or elſe that I gaue ſome occaſion of lightnes, becauſe he gathereth a hope to ſpeed, where he neuer had the heart to ſpeake. But if at the laſt I ſhould perceiue that his faith were tryed like gold in the fire; that his affection proceeded from a minde to pleaſe, not from a mouth to delude, then would I either anſwer his loue with liking, or wean him frō it by reaſon. For I hope Sir you wil not think this, but that there ſhould be in a woman, aſwell a tongue to deny, as in a man to deſire: that as men haue reaſon to like for beauty, where they loue:

Euen so women haue wit to refuse for sundry causes, where they loue not: Otherwise were we bound to such an inconuenience, that whosoeuer serued vs, wee should answer his suite when in euery respect we mislike his conditions: so that nature might be said to frame vs for others humors, not for our owne appetite. Wherein to some we should be thought very courteous, but to the most scarce honest. For mine owne part, if their be any thing in me to be liked of any, I think it reason to bestow on such a one, as hath also somwhat to content me: so that where I know my selfe loued, and doe loue againe, I would vpon iust triall of his constancy, take him. Sarius without any stope or long pause, replied presently.

LAdy, if the Tortoise, you speake of in India, were as cunning in swimming, as you are in speaking: he would neither feare the heat of the sun, nor the gin of the Fisher. But that excuse was brought in, rather to shew what you could say, then to craue pardon for that you haue said. But to our answer,

What your beauty is, I will not heere dispute, lest either your modest eares should glow to heare your owne praises, or my smouth tong trip in being curious to your perfection: so that what I cannot commend sufficiently, I will not cease continually to maruell at. You wander in one thing out of the way, where you say that many are inflamed with the countenance, not enquiring of the conditions when this position was before grounded, that there was none beautifull, but she was also mercifull, and so drawing by the face of her beauty all other Morall vertues: for as one thing being touched with the Load stone, draweth another, and that his fellow, till it come to a chaine: so a Lady indued with beauty, pulleth on courtesie: courtesie, mercy: and one vertue links it selfe to an other, vntill there be rare perfection.

Besides, touching your owne lightnesse, you must not imagine that loue breedeth in the hart of man by your lookes but by his owne eies, neither by your words when you speake wittily, but by his owne eares, which conceiue aptly. So that were you dum and could not speake, or blind and could not see, yet should you be beloued: which argueth plainely, that the eie of the man is the arrow: the beauty of the woman, the white, which shooteth not, but receiueth

ueth, being the patient not the agent: vpon triall you confesse you would trust, but what tryall you require, you conceale, which maketh me to suspect, that either you would haue a tryall without meane, or without end, either not to bee sustained being impossible, or not to be finished, being infinite. Wherein you would haue one runne in a Circle, where there is no way out, or build in the ayre where there is no meanes how.

This tryall, Camilla, must be sifted to narrow points, least in séeking to try your louer like a Jennet, you try him like a Jade. Then you require this liberty (which truely I cannot deny you) that you may haue the choice as well to refuse, as the man hath to offer, requiring by that reason some qualities in the person you would bestow your loue on: yet craftily hiding what properties either please you best, or like Women well: wherein againe you moue a doubt, whether personage, or wealth or wit, or all are to be required: so that what with the close tryall of his faith, and the subtile wishing of his qualities, you make either your louer so holy, that for faith he must be made all of truth, or so exquisite, that for shape he must bée framed in Ware: which if it be your opinion, the beauty you haue will be withered before you be wedded, and your wooers good old Gentlemen before they be spéeders.

Camilla, not permitting Surius to leape ouer the hedge, which she set for to kéepe him in, with a smiling countenance shaped him this answer.

IF your position be granted, that where beauty is there is also vertue, then might you adde, that where a faire flower is, there is also a swéet sauour: which how repugnant it is to our common experience, there is none but knoweth: and how contrary the other is to truth, there is none but séeth. Why then doe you not set downe this for a rule, which is agréeable to reason, that Rodophe being beautifull (if a good complexion and faire fauour bee termed beautie) was also vertuous? that Lais excelling, was also honest? that Phrine surpassing them both in beautie, was also courteous? but it is a reason amongst your Philosophers, that the disposition of the minde, followeth the composition of the body: how true in arguing it may bee I know not, how false in tryall it

is, who knoweth not.

Beauty, though it be amiable, worketh many things contrary to her faire shew, not vnlike vnto siluer, which being white, drawe-eth blacke lines, or resembling the tall trées in Ida, which allured many to rest them vnder their shadow, and then infected them with their scent.

Now whereas you set downe that loue commeth not from the eyes of the woman, but from the glances of the man (vnder correction be it spoken) it is as far from the truth, as the head from the toe. For, were a Lady blind, in what can she bee beautifull? If dumbe, in what manifest her wit? when as the eye hath euer béen thought the pearle of the face, and the tongue the Ambassador of the heart: if there were such a Lady in this company, Surius that should wink with both her eyes, when you should haue her sée your amorous lookes, or be no blab of her tongue, when you would haue her answer to your questions, I cannot think, that either her vertuous conditions, or her white & red complexion, could moue you to loue.

Although this might somewhat procure your liking, that doing what you list, shée will not sée it, and speaking what you would, she will not vtter it: two notable vertues, and rare in our sexe, patience, and silence.

But why talke I about Ladies that haue eyes, when there is no man that will loue them, if he himselfe haue eyes? More reason there is to woo one that is dumbe, for that shée cannot denye your suite: and yet hauing eares to heare, shée may as well giue answer with a signe, as a sentence: but to the purpose.

Loue commeth not from him that loueth, but from the party loued, else must he take his loue vpon no cause, and then it is lust, or thinke himselfe the cause, and then it is no loue. Then must you conclude thus, if there be not in women the occasion, they are fools to trust men that praise them: if the cause be in them, then are not men wise to arrogate it to themselues.

It is the eye of the woman that is made of Adamant, the heart of the man that is framed of Iron, and I cannot thinke you will say, that the vertue attractiue is in the Iron which is drawne by force, but in the Adamant that searcheth it perforce. And this is the reason that many men haue béene entangled against their wills with

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loue, and kept in it with their wils.

You know, Surius, that the fire is in the flint that is stricken, not in the steele that striketh, the light in the Sunne that lendeth, not in the Moone that borroweth: the loue in the woman that is serued, not in the man that sueth.

The similitude you brought in of the arrow, shew nothing right to beauty, wherefore I must shoote that shaft at your owne breast. For if the eie of man be the arrow, and beauty the white (a faire marke for him that draweth in Cupids bow) then must it necessarily insue, that the Archer desireth with an ayme to hit the white not the white the arrow, that the marke alloureth the Archer, not the shooter the marke, and therefore is Venus said in one eie to haue two apples, which is commonly applied to those that witch with the eies, not those that woe with the eies.

Touching triall, I am neither so foolish to desir things impossible, nor so forward to request that which hath no end. But words shall neuer make me beléeue: without workes, lest in following a faire shadow, I loose the firme substance, and in one word to set downe the only triall that a Lady requireth of her Louer, it is this: That he performe as much as he sware that euery oath be a déede, euery glose a Gospell, promising nothing in his talke, that he performe not in his triall.

The qualities that are required of the mind, are good conditions: as temperance, not to excéede in diet: chastity, not to sinne in desire: constancy, not to couet change: wit to delight, wisedome to instruct, mirth to please without offence, and modesty to gouerne without preciseneese.

Concerning the body, as there is no Gentlewoman so curious to haue him in print, so there is no one so careles to haue him a wretch only his right shape to shew him a man, his Christendome to proue his faith, indifferent wealth to maintaine his family, expecting all things necessary, nothing superfluous. And to conclude with you, Surius, vnlesse I might haue such a one, I had as léeue be buried as married, wishing rather to haue no beauty and die a chaste Virgin, then no ioy, and liue a cursed wife. Surius as one daunted hauing little to answer, yet delighted to heare her speake, with a short speech vttered these words.

I Perceiue Camilla, that be your cloth neuer so bad, it will take some colour, and your cause neuer so false, it will beare some shew of probability: wherein you manifest the right nature of a woman, who hauing no way to win, thinketh to ouercome with words.

This I gather by your answere, that beauty may haue faire leaues and foule fruit: that all that are amiable are not honest: that loue proceedeth of the womans perfection, and the mans follies: that the triall looked for, is to performe whatsoeuer they promise, that in minde he be vertuous, in body comely: such a husband in my opinion is to be wished for, but not looked for. Take héed, Camilla, that séeking all the wood for a straight sticke you chose not at the last a crooked staffe: or describing a good counsell to others, thou thy selfe follow not the worst: much like to Chius, who selling the best Wine to others, dranke himselfe the lées.

Truly, quoth Camilla, my wool was blacke, and therefore it could take no other colour, and my cause good, and therefore admitted no cauell: as for the rules I set downe of loue, they were not coyned of me, but learned: and being so true, beléeued. If my fortune be so ill, that searching for a wand, I gather a Camocke, or selling Wine to other, I drinke Vinegar my selfe, I must be content, that of the worst paze helpe patience: which by so much the maze is to be borne, by how much the maze it is perforce.

As Surius was speaking, the Lady Flauia preuented him, saying: it is time that you breake off your spéech, lest we haue nothing to speake, for should you wade any farther, you would both waste the night, and leaue vs no time, and take our reasons, and leaue vs no matter: that euery one therefore may say somwhat, we command you to cease: that you haue both said so well, we giue you thanks. Thus letting Surius and Camilla to whisper by themselues (whose talke we will not heare) the Lady began in this manner to greete Martius.

Wo sée, Martius, that where young folkes are, they treate of loue, when Souldiers méete, they confer of warre, Painters of their colours, Musitions of ther crotchets, and euery one talketh of that most, he liketh best. Which, séeing it is so, it behoueth vs that haue maze yéeres, to haue maze wisdome, not to measure our

talke

talke by the affections we haue had, but by those we should haue.

In this therefore I would know thy minde whether it be conuenient for women to haunt such places where Gentlemen ar, or for men to haue accesse to Gentlewomen, which me thinketh in reason cannot be tollerable, knowing that there is nothing more pernitious to either, then loue, and that loue breedeth by nothing sooner then lokes. They that feare water will come neer no Welles: they that stand in dread of burning, flie from the fire: and ought not they that would not be intangled with desire, to refraine companie? If loue haue the pangs which the passionat set downe, why doe they not abstaine from the cause? If it be pleasant, why do they dispraise it?

We shun the place of pestilence, for feare of infection: the eies of Catharismes, because of diseases; the sight of the Basilisk, for feare of death: and shall we not eschue the company of them that may intrap vs in loue, which is more bitter then any destruction? If wee flie theeues that steale our goods, shall wee follow murtherers that cut our throates? If wee be heedie to come where Waspes bee, lest we be stung, shall we hazard to runne where Cupid is, where wee shall be stifled? Truely Martius, in my opinon, there is nothing either more repugnant to reason, or abhorring from Nature, then to seeke that we should shun; leauing the cleare streame, to drinke of the muddy Ditch, or in the extremity of heate, to lye in the parching Sunne, when we may sleepe in the could shadow: or being free from fancy, to seeke after loue, which is as much as to cole a hot liuer with strong wine, or to cure a weake stomacke with raw flesh. In this I would heare thy sentence, induced the rather to this discourse, for that Surius and Camilla haue begun in, then that I like it. Loue in me hath neuer power to command, nor perswasion to intreat. Which how idle a thing it is, and how pestilent to youth, I partly know, and you, I am sure can gheese.

Martius not very young to discourse of these matters, yet desirous to vtter his minde, whether it were to flatter Surius in his will, or to make triall of the Ladies, began thus to frame his answer.

Madam, there is in Chio the image of Diana, which to those that enter, seemeth sharp and sower, but returning after their suites made, loketh with a merry and pleasant countenance. And it may

be, that at the entrance of my discourse, you will bend your browes as one displeased, but hearing my prose, be delighted and satisfied. The question you moue is, whether it be requisite that Gentlemen and Gentlewomen should méet. Truly among Louers it is conuenient to augment desire, amongst those that are firme, necessary to maintaine soiety. For, to take away all méeting for feare of loue, were to kindle among all, the fire of hate. There is greater danger, Madam, by absence, which breedeth melanchaly, then by prysence, which ingendreth affection.

If the sight be so perilous, that the company should be barred: why then admit you those to sée bankets, that may thereby surfet, or sucker them to eat their meat by a candle that haue sore eies? To be separated from one I loue would make me more constant, and to kéepe company with her I loue not, would not kindll desire. Loue commeth aswell in at the eares, by the report of good conditions, as in at the eies, by the amiable countenance, which is the cause that diuers haue loued those they neuer saw, & séen those they neuer loued.

You alledge, all those that feare drowning come nére no Wels, nor they that dread burning, nére no fire. Why then let them stand in doubt also to wash their hands in a shallow broke, for that Serapus falling into a channell, was drowned: and let him that is cold neuer warme his hands, for that a sparke fell into the eies of Actina, wherof she died. Let none come into the company of women, for that diuers haue béene allured to loue, and being refused, haue vsed violence to themselues. Let this be set down for a Law, that none walk abroad in the day but men, lest méeting a beautifull woman, he fell in loue, and lose his liberty.

I thinke, Madame, you will not be so precise to cut off all conference, because loue commeth by often communication, which if you do, let vs all now presently depart, lest in séeing the beauty which dazeleth our eies, and hearing the wisdomes which tickleth our eares, we be inflamed with loue. But you shall neuer beate the flye from the Candle, though we burne: nor the Quaile from the Hemlock, though it be poison: nor the Louer from the company of his Lady, though it be perilous. It falleth out sundry times, that company is the cause to shake off loue, working the effect of the

roote of Rubarbe, which being full of choler, purgeth choler, or of the Scorpions sting, who being full of poyson, is a remedy for poyson. But this I conclude, that to barre one that is in loue, of the company of his Lady, maketh him rather mad then mortified: for him to refrain that neuer knew loue, is either to suspect him of follie without cause, or the next way for him to fall into folly when he knoweth the cause.

A Louer is like the hearbe Helitropium, which alwaies inclineth to that place where the Sunne shineth, and being depriued of the Sunne, dieth. For as Lunaris hearb, as long as the Moone waxeth, bringeth forth leaues, and the waning shaketh them off: so a louer, whilst he is in the company of his Lady, where all ioies increase, vttereth many pleasant conceits, but banished from the sight of his Mistresse, where all mirth decreaseth, either liueth in melancholy, or dieth with desperation.

The Lady Flauia, speaking in his cast, procéeded in this manner. Truely Martius, I had not thought that as yet your Colts toth stuck in your mouth, or that so old a tre want in loue, could hitherto remember his lesson. You séeme not to inferre that it is requisite they should méet: but being in loue, that it is conuenient: least falling into a mad mode, they pine in their owne péeuishnesse. Why then let it follow, that the drunkard which surfeteth with wine, be alwaies quaffing, because he liketh it: or the Epicure, which glutteth himselfe with meat, be euer eating, for that it contenteth him, nor séeking at any time the meanes to redresse their vices, but to renue them. But it fareth with the Louer as it doth with him that poureth in much wine, who is euer more thirsty then he that drinketh moderately, for hauing once tasted the delights of loue, he desireth the thing most, that hurteth him most; not laying a plaister to the wound, but a corasiue.

Besides, I am of this minde, that if it be dangerous to lay flare to the fire, salt to the eies: Sulphur to the nose, that then it cannot be but perilous, to let one Louer come in the presence of the other. Surius ouerhearing the Lady, and séeing her so earnest, although he were more earnest in his suite to Camilla cut her off with these words.

God Madam, giue me leaue either to depart, or to speake, for

in truth you gall me more with these tearmes then you wisse, in seeming to inueigh so bitterly against the meeting of louers, which is the onely marrow of loue: and though I doubt not but that Martius is sufficiently armed to answer you, yet would I not haue these reasons refelled, which I loath to haue repeated. It may be you vtter them not of malice you beare to loue but onely to moue controuersie where there is no question: for if you enuy to haue Louers meete, why did you grant vs? if allow it, why seeke you to separate vs?

The good Lady could not refraine from laughter, when she saw Surius so angry, who in the midst of his owne tale was troubled with hers, whom she thus againe answered.

I cry you mercy Gentleman, I had not thought to haue catched you when I fished for another: but I perceiue now, that with one Beane it is ease to catch two Pidgions, and with one baite to haue diuers bites. I see that others may ghesse where the shoe wrings, besides him that weares it.

Maddame, quoth Surius, you haue caught a Frogge, if I be not deceiued, and therefore as good it were not to hurt him, as not to eate him: but if all this while your Ladiship angled to haue a bite at a Louer, you should haue vsed no bitter medicines, but pleasant baites.

I cannot tell, answered Flauia, whether my baite were bitter or not, but sure I am, I haue the fish by the gill that doth me good.

Camilla, not willing to be silent, put in her spoake as she thought in the best wheele, and began in this manner: Lady, your cunning may deceiue you in fishing with an angle, therfore to catch him you would haue, you were best to vse a Net.

A Net, quoth Flauia, I need none, for my fish playeth in a Net already. With that Surius began to winch, replying immediatly. So doth many a Fish, good Ladies, that slippeth out when the Fisher thinking him fast in: and it may be, that either your Net is too weak to hold him, or your hand too wet.

A wet hand, qneth Flauia, will hold a dead Herring. I, quoth Surius, but Eeles are no Herrings. But Louers are, said Flauia.

Surius, not willing to haue the grasse mowen, wherof he meant to make his Hay, began thus to conclude. Good Madame leaue

off

off fishing for this time, and though it be Lent, rather breake a statute which is but penall, then sue a Bond that may be perpetuall.

I am content, quoth Flauia, rather to fast for once, then to want a pleasure for euer: yet Sirius betwixt vs two I will at large proue that there is nothing in loue more venomous then méeting, which filleth the minde with griefe, the body with diseases: for hauing the one, he cannot faile of the other. But now Philautus, and Néece Frauncis, since I am cut off, begin you but be short, because the time is short, and that I was more short then I would.

Frauncis who was euer of a wit quicke, and of nature pleasant, séeing Philautus all this while to be in his dumps, began thus to play with him.

Gentleman, either you are musing who shall bée your second Wife, or who shall father your first Childe, else would you not all this while hang your head, neither attending to the discourses that you haue heard, nor regarding the company you are in: or it may be (which of both coniectures is likeliest) that hearing so much talke of loue, you are either driuen to the remembrance of the Italian Ladies which once you serued, or else to the seruice of those in England, which you haue since your comming séene: or as Andromache whensoeuer she saw the tombe of Hector, could not refrain from wéeping or as Laodomia could neuer behold the picture of Protesilaus in Wax, but she alwayes fainted: So louers, whensoeuer they view the image of their Ladies, though not the same substance, yet the similitude in shadow, they are so benummed in their ioynts, and so bereft of their wits, that they haue neither the power to moue their bodies to shew life, nor their tongs to make answer: so that I thinking that with your other senses you had also lost your smelling, thought rather to be a Thorne, whose point might make you féele somewhat, then a violet, whose sauour could cause you to smell nothing.

Philautus, perceiuing this Gentlewoman so pleasantly disposed, with a merry countenance, and quick Wit, began to make answer in this maner,

GEntlewomen, to studie for a second wife before I know my first, were to resemble the good huswife in Naples, who tooke

thought

thought to bring forth her chickens, before she had hennes to lay egges: and to muse who should father my first child, were to doubt when the Cow is mine, who should owe the calfe. But I will neither be so hasty to beat my braine about two wiues, before I know where to get one, nor so iealous to mistrust her fidelitie, when I haue one.

Touching the view of Ladies, or the remembrance of my loue, mee thinketh it should rather sharpe the point in mee, then abate the edge. My senses are not lost, though my labour be, and therefore my good violet, pricke him not forward with sharpnes, whom thou shouldest rather comfort with sauors. But to put you out of doubt, that my wits were not all this while a woll-gathering, I was debating with my selfe, whether in loue it were better to be constant, bewraying all the counsells, or secret being ready euery houre to flinch: and so many reasons came to confirme either, that I could not be resolued in any.

To be constant, what thing more requisite in loue: when it shall alwaies be greene like the Iuie, though the sunne parch it: that shall euer be hard like the true Diomond, though the Hammer beate it: that still groweth with the good Vine, though the knife cut it. Constancy is like vnto the Storke, who, whersoeuer she flie, commeth into no neast but her owne: or the Lapwing, whom nothing can driue from her young ones but death. But to reueale the secrets of loue, the counsells, the conclusions, what greater despite to his Lady, or more shamefull discredit to himselfe can be imagined, when there shall no letter passe, but it shall be disclosed, no talke vttered, but it shall be againe repeated, nothing done, but it shall be reuealed. Which when I considered, me though it better to haue one that should be secret, though fickle, then a blab, though constant: For what is there in the world, that more delighteth a Louer then secrecy: which is voide of feare, without suspicion, free from enuy: the onely hope a woman hath to build both her honor and honesty vpon.

The tongue of a Louer should be like the point in a Diall, which though it goe, none can see it going: or a young Tree, which though it grow, none can perceiue it growing, hauing alwaies the stone in his mouth which the Cranes vse when they flie ouer the mountaines,

mountaines, least they make anoyse: but to be silent, and lightly to esteéme of his Lady, to shake her off though shee bee secret, to change for euery thing, though hee bewray nothing, is the onely thing that cutteth the heart in pieces of a true and constant louer: which déeply wayghing with my selfe, I preferred him that would neuer remoue, though he reueale all, before him that would conceale all, and euer be sliding: thus wafting too and fro, I appeale to you, my good violet, whether in loue be more required, secrecy or constancy.

Frauncis with her accustomed boldnes, yet modestly, replied as followeth. Gentleman, if I should aske you whether in the making of a good sword, yron were more to be required, or steéle, sure I am that you would answer that both were necessary. Or if I should be so curious to demand, whether in a tale told to your Lady disposition or inuentiõ be most conuenient, I cannot think but you would iudge them both expedient. For as one mettall is to be tempered with another in fashioning a good blade, lest either being all of steéle, it quickly breake, or all of yron, it neuer cut: so fareth it in spéech, which if it bee not seasoned as well with wit to moue delight, as with Art to manifest cunning, there isno eloquence. And in no other manner standeth it with loue: for to bee secret and constant, or constant and not secret, where to build a house of morter without stones, or a wall of stones without morter. There is no liuely picture drawn with one coulour: no curious image wrought with one toole: no perfect Musick played with one string, & wouldest thou haue loue the patterne of eternity, coloured either with constancy alone, or onely secrecy?

There must in euery Triangle be thrée lines: the first beginneth, the second augmenteth, the third concludeth it a figure. So in loue, thrée vertues: affection, which draweth the heart, secrecy, which increaseth the hope, constancy, which finisheth the worke: without any of these rules there can be no Triangle, without any of these vertues, no loue.

There is no man that runneth with one legge, no bird that flyeth with ons winge, no loue that lasteth with one lim. Loue is likened to Emeraud, which cracketh rather then consenteth to any disloyalty: and can there be any greater villanie, then being se-

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crete, not to bee constant, or being constant, not to be secret. But it falleth out with those that be constant and yet full of babble, as it doth with the Serpent Iaculus, & the Viper, who burst with their owne brood, and these are torne with their owne tongues.

It is no question, Philautus, to aske which is best, when being not ioyned there is neuer a good. If thou make a question where there is no doubt, thou must take an answer where there is no reason. Why then also dost thou not enquire, whether it were better for a Horse to want his fore legges or his hinder, when hauing not all, he cannot trauell. Why art thou not inquisitiue whether it were more conuenient for the Wrastlers in the games of Olimpia to bee without armes, or without féete? or for Trées to want rootes, or lacke tops, when either is impossible. There is no true Louer, beléeue mée, Philautus, sense telleth me so, not tryall, that hath not faith, secresie and constancy. If thou want either, it is lust, not loue: and that thou hast not them all, thy profound question assureth me: which if thou diddest aske to try my wit, thou thoughtest me very dull, if to resolue thy selfe of a doubt, I cannot thinke thée very sharpe.

Philautus, that perceiued her to be so sharp, thought once again like a Whetstone to make her sharper, and in these words returned his answer.

My swæt Violet, you are not vnlike vnto those who hauing gotten the start in a race, think none to néere their héeles because they be formost: for hauing the tale in your mouth, you imagine it is all truth, and that none can controule it.

Frauncis, who was very much vnwilling to heare him goe forward in so fond an argument, cut him off before he should come to his conclusion, in this manner,

GEntleman, the faster you run after mee, the farther you are from mee: therefore would I wish you take héede, that in séeking to strike at my héeles, you trip not vp your owne. You would faine with your wit cast a white vpon blacke, wherein you are not vnlike vnto those, that séeing their shadow very short in the Sun, thinke to touch their head with their héele, and putting forth their leg, are further from it then when they stood still. In my opini-

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on it were better to sit on the ground with a litle ease, then to rise and fall with great danger.

Philautus being in a maze to what end his talke should tend, thought that either Camilla had made her priuy to his loue, or that she meant by suspition to intrap him: therefore meaning to leaue his former question, and to answer her speech, proceeded thus.

MIstresse Francis, you resemble in your sayings the Painter Tamantes, in whose pictures there was euer more vnderstood then painted: for with a glose you séeme to shadow that, which in colours you will not shew. It cannot be (my violet) that the faster I runne after you, the farther I should be from you, vnlesse that either you haue wings tied to your héeles, or I thornes thrust into mine. The lasst dogge oftentimes catcheth the Hare, though the fléetest turne him: the slow snaile climeth to the Tower at last, though the swift Swallow mount it: the laziest winneth the goale sometimes, though the lightest be néere it. In hunting I had as léeue stand at the receit, as at the losing: in running rather indure long with an easie amble, then leaue off, being out of wind with a swift gallop: Especially when I run as Hippomenes did with Atlanta, who was last in the course, but first at the Crowne: So that I guesse that women either are easie to be out stripped, or willing.

I séek not to trip at you, because I might so hinder you, and hurt my selfe: for in letting your course by striking at your short héeles, you would when I should craue pardon, shew mee an high instep. As for my shaddow, I neuer goe about to reach it but when the Sunne is at the highest, for then is my shadow at the shortest, so that it is not difficult to touch my head with my héele, when it lieth almost vnder my héele.

You say, it is better to sit still, then to rise and fall: and I say, he that neuer climeth for feare of falling, is like vnto him that neuer drinketh for feare of surfeting. If you thinke the ground either too slippery whereon I runne, that I must néedes fall, or my fáte so chill, that I must néedes founder, it may be I will change my course hereafter, but I meane to end it now: for I had rather fall out of a low windowe to the ground, then hang in the mid-way by a Wzier.

Francis,

Frauncis, who toke no little pleasure to heare Philautus, began to come on roundly in these tearmes.

IT is a signe, Gentleman, that your footmanship is better then your stomacke: for whatsoeuer you say, me thinketh you rather be held in a slip, then let slip: wherein you resemble the grayhound, that séeing his game, leapeth vpon him that holdeth him, not running after that he is held for: or the Hauke, which beeing cast off at a Partridge, taketh a stand to prune her feathers, when shee should take her flight. For it séemeth you beare good will to the game you cannot play at, or will not or dare not: wherein you imitate the Cat that leaueth the mouse to follow the milke-pan: for I perceiue that you let the Hare goe by, and hunt the Badger.

Philautus astonied at this spéech, knew not which way to frame his answer, thinking now that she perceiued his tale to be addressed to her, though his loue was fired on Camilla: but to rid her of suspition, though loth that Camilla should receiue any inkling, hee played fast and loose in this manner.

GEntlewoman, you mistake me very much: for I haue béene better taught then fed: & therfore I know how to follow my game if it bee for gaine. For were there two Hares to run at, I would indeauour not to catch the first that I followed, but the last that I started: yet so, as the first should not escape, nor the last bee caught. You speake contraries quoth Frauncis, and you will worke wonders: but take héed your cunning in hunting make you not to lose both.

Both, said Philautus? why, I séeke but for one: and yet of tiws, quoth Frauncis you cannot tell which to follow, one runneth so fast you will neuer catch her: the other is so at the squat you can neuer finde her.

The Lady Flauia, whether desirous to sléepe, or loth these iestes should be too broad, as moderator, commanded them both to silence, willing Euphues as vmpire in these matters, briefly to speake his mind. Camilla and Surius are yet talking: Frauncis and Philautus are not idle, yet all attentiue to heare Euphues, as well for the expectation they had of his wit, as to know the drift of his discourses

who

who thus began the conclusion of all their speeches.

It was a law amongst the Persians, that the Musician should not iudg the Painter, nor any one meddle in that handy craft wherein he was not perfect: which maketh me maruell (good Madam) that you should appoint him an vmper in loue, who neuer yet had skil in his lawes: for although I seemed to consent by my silence, before I knew the argument whereof you would dispute, yet hearing nothing but reasons for loue, I must either call backe my promise, or cal in your discourses: and better it were in my opinion, not to haue your reasons concluded, then to haue them confuted. But sure I am, that neither a good excuse will seru wher authoritie is rigorous, nor a bad one be heard where necessity compelleth. But lest I be longer in breaking a web, then the Spider is in weauing it: your pardons obtained, if I offend in sharpnes, and your patience granted, if molest in length, I thus begin to conclude against you all, not as one singular in his owne conceits, but to be tried by your gentle constructions.

Surius beginneth with loue, which proceedeth by beauty (vnder the which he comprehendeth al other vertues.) Lady Flauia moueth a question, whether the meeting of louers bee tollerable. Philautus commeth in with two branches in his hand, as though there were no more leaues o f that tree, asking whether constancy or secrecy bee most to be required: great hold there hath beene who should proue his loue best, when in my opinion, there is none good. But such is the vanity of youth, that it thinketh nothing worthy either of commendation or conference, but only loue, whereof they sow much and reap little, wherein they spend al & gaine nothing, whereby they run into danger before they wist, & repent their desires before they wold I do not discommend his honest affectiõ that is grounded vpon vertue, as the meane, but disordinate fancy which is builded vpon lust, as an extreamity: and lust I must tearme that, which is begun in an houre & ended in a minut, the common loue in this our age, where Ladies are courted for beauty, not for vertue, men loued for proportion in body, not for perfection in mind. It fareth with louers as wt those that drinke of ỹ riuer Iellus in Phrigia, whereof sipping moderatly, is a medicine, but swelling with excesse, it breedeth madnes.

Lycurgus set it downe for a law, that where men were com-

monly drunken, the Mines should bee destroyed, and I am of that minde, that where youth are giuen to loue, the meanes should be removed. For as the earth wherein the mines of siluer and golde is hidden, are profitable for no other thing but mettals, so the heart wherein loue is harbored, receiueth no other séed but affection. Louers séek not those things which are most profitable, but most pleasant, resembling those that make garlands, who chose the fairest flowers not the wholsomest, & being once in tangled with desire, they alwayes haue the deseale, not vnlike vnto the Goate, who is neuer without an ague: then being once in, they follow the note of the Nightingale. which is saide with continuall straining to sing, to perish in her swéet laies, as they doe in their sugred liues. Where is it possible either to eat, or drinke, or walke, but he shall heare some question of loue: insomuch that loue is become so common, that there is no artificer of so base a craft, no clowne so simple, no begger so poore, but either talketh of loue, or liueth in loue, when they neither know the means to come by it, nor the wisdome to increase it: & what can be the cause of these louing wormes but onely idlenes: But to set down as a moderator the true perfection of loue, not like as an enemy to talke of the infection (which is neither the part of my office, nor pleasant to your eares) this is my iudgment.

True and vertuous loue is to be grounded vpon time, reason, fauour, and vertue. Time to make triall: not at the first glance so to settle his minde, as though he were willing to bee caught when hee might escape, but by his obseruation and experience, to build and augment his desires, that he bée not deceiued with beautie, but perswaded with constancie. Reason, that all his doings and procéedings séeme not to flow from a mind enflamed with lust, but a heart kindled with loue. Fauour to delight his eies, which are the first messengers of affection. Vertue, to allure the soule, for the which althings are to be desired.

The arguments of faith in a man, are constancie, not to be remoued: secrecie, not to vtter: securitie, not to mistrust: credulity, to beléeue: in a woman patience to endure: iealousie to suspect, liberalitie to bestow, feruency, faithfulnes: one of the which branches, if either the man want or the womã, it may be a liking betwéen them for the time, but no loue to continue for euer. Touching Surius his

question.

queſtion, whether loue come from the man or the woman, it is manifeſt that it beginneth in both, elſe can it not end in both.

To the Lady Flauias demand, concerning company, it is requiſite they ſhould méete, and though they behindred by diuers means yet it is impoſſible but that they will méete.

Philautus muſt thus thinke, that conſtancy without ſecrecy auaileth little, and ſecrecy without conſtancy profiteth leſſe.

Thus haue I, good Madame, according to my ſimple ſkill in loue, ſet down my iudgement: which you may at your Ladiſhips pleaſure correct, for he that neuer toke Dare in hand, muſt not thinke ſcorne to be taught.

Well, quoth the Lady, you can ſay more if you liſt, but either you feare to offend our eares, or to bewray your owne follies. One may eaſily perceiue that you haue béene of late in the Painters ſhop, by the colours that ſticke in your coate, but at this time I will vrge nothing, though I ſuſpect ſomewhat.

Surius gaue Euphues thankes, allowing his iudgement in the deſcription of loue, eſpecially in this, that he would haue a woman if ſhe were faithfull, to be alſo iealous, which was as neceſſary to be required in them as conſtancy.

Camilla ſmiling, ſaid, that Euphues was deceiued, for he would haue ſaid, that men ſhould haue béene iealous, and yet that had bin but ſuperfluous, for they are neuer otherewiſe.

Philautus thinking Camilla to vſe ſuch ſpéech to gird him, for that all that night he viewed her with a ſuſpitious eie, anſwered, that iealouſie in a man was to be pardoned, becauſe there is no difference in the loke of a Louer that can diſtinguiſh a iealous eie from a louing.

Frauncis, who thought her part not to be the leaſt, ſaid, that in all things Epheus ſpake Goſpell, ſauing in that he bound a woman to patience, which was to make them fooles.

Thus euery one gaue his verdit, and ſo with thanks to the Lady Flauia, they all tooke their leaue for that night. Surius went to his lodging: Euphues & Philautus to theirs. Camilla accompanied with her woman and her waiting maide, departed to her home, whom I meane to bring to her Chamber, leauing all the reſt to their reſt.

Camilla, no ſooner had entred her Chamber, but ſhe beganne in

ſtrange teares to vtter this ſtrange tale, her doore being ſhut, and her Chamber voided.

AH Camilla, ah wretched wench Camilla, I perceiue now, that when the Hop groweth high, it muſt haue a pole, when the Iuy ſpreadeth, it cleaueth to the flint, when the vine riſeth, it drawe-eth about the Elme, when virgins war in yeares, they follow that which belongeth to their appetites, loue, loue, Yea loue Camilla, the force whereof thou knoweſt not, and yet muſt endure the fury. Where is that precious hearbe Panace, which cureth al diſeaſes: or that hearb Nepenthe, that procureth all delights? No, no Camilla, loue is not to be cured by hearbs, which commeth by fancy, neither can plaiſters take away the griefe which is grown ſo great by perſwaſions For as the ſtone Draconites can by no meanes be poliſhed, vnleſſe the Lapidary burne it: ſo the mind of Camilla, can by no meanes be cured, except Surius eaſe it. I ſée that loue is not vnlike vnto the ſtone Pantura, which drawe-eth all other ſtones be they neuer ſo heauy, hauing in it the three vertues which they attribute to Muſicke, mirth, melancholy, madnes.

I but Camilla diſſemble thy loue, though it ſhorten thy life, for better it were to die with griefe, then liue with ſhame. The ſponge is full of water, yet it is not ſéene, the hearbe Aditon, though it be wet, loketh alwaies dry, and a wiſe louer be ſhe neuer ſo much tor-mented, behaueth her ſelfe as though ſhe were not touched. I, but fire cannot be hidden in the flame without ſmoake, nor muſke in the boſome without ſmel nor loue in the breaſt without ſuſpicion: why then confeſſe thy loue to Surius, Camilla, who is ready, to aſke be-fore thou grant. But it fareth in loue, as it doth with the roote of the Réede, which being put into the Fearne, taketh away all his ſtrength: and likewiſe the roote of the Fearne put to the Réede, de-priueth it of all his force: ſo the lookes of Surius hauing taken all frédome from the eies of Camilla, it may be the glances of Camilla haue bereaued Surius of his liberty: which if it were ſo, how happy ſhouldeſt thou be: and that it is ſo, why ſhouldeſt thou not hope? I, but Surius is noble. I, but loue regardeth no birth. I, but his friends will not conſent. I, but loue knoweth no kindred. I, but he is not willing to loue, nor thou worthy to be wooed. I, but loue maketh

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the proudest to scope, and to court the purest.

Whilest she was thus debating, one of her maidens chaunced to knock: which shée hearing, left off that, which all you Gentlewomen would gladly heare, for no doubt shee determined to make a long Sermon, had not shée béene interruupted. But by the preamble you may ghesse to what purpose the drift tended. This I note, that they that are most wise, most vertuous, most beautifull, are not frée from the impressions of fancy: for who would haue thought that Camilla, who seemed to disdaine loue, should so soone be intangled? But as the straightest wands are to bee bent when they bee small, so the preciselt Virgins are to be won when they are young. But I will leaue Camilla, with whose loue I haue nothing to meddle, for that it maketh nothing to my matter. And returne we to Euphues, who must play the last part.

EVphues bestowing his time in the Court, began to marke diligently the men and their maners, not as one curious to misconster but desirous to be instructed. Many dayes hee vsed speech with the Ladies sundry times with the Gentlewomen, with all became so familiar, that he was of all earnestly beloued.

Philautus had taken such a smacke in the good entertainment of the Lady Flauia, that he began to lok askew vppon Camilla, driuing out the remembrance of his old loue, with the recording of the new. Who now but his violet? who but mistris Francis? whom if once euery day he had not séene, he would haue béene so sullen, that no man should haue séene him.

Euphues, who watched his friend, demanded how his loue procéeded with Camilla, vnto whom, Philautus gaue no answer, but a smile, buy the which Euphues thought his affection but small. At the last thinking it both contrary to his oath & his honestly to conceale any thing from Euphues, he confessed that his minde was changed from Camilla to Frauncis. Loue, quoth Euphues, will neuer make thée mad, for it commeth by fits, not like a quotidian, but a tertian. Indéed, quoth Philautus, if euer I kill my selfe for loue, it shall bee with a sigh, not with a sword.

Thus they passed the time many daies in England; Euphues commonly in the Court to learne fashions, Philautus, euer in the

Country to loue Frauncis, so swéete a Violet to his nose, that he could hardly suffer it to be an houre from his nose.

But now came the time that Euphues was to try Philautus truth: for it happened that letters were directed from Athens to London, concerning serious and waighty affaires of his own, which incited him to hasten his departure: the Contents of the which, when hee had imparted to Philautus, and requested his company, his friend was so fast tyed by the eyes, that he found thornes in his héele, which Euphues knew to be thoughts in his heart, and by no means hee could perswade him to goe into Italy, so sweet was the very smoke of England.

Euphues knowing the tide would tarry for no man, and séeing his busines to require such spéed, being for his great preferment, detemined sodainly to depart, yet not without taking of his leaue courteously, and giuing thanks to al those which since his comming had vsed him friendly: Which, that it might bee done with one breath, he desired the Marchant, with whom all this while he sojourned, to inuite a great number to dinner: some of great calling, many of good credit, among the which, Surius as chiefe, the Lady Flauia, Camilla, and Mistresse Frauncis, were not forgotten. The time being come of méeting, he saluted them all in this manner.

I was neuer more desirous to come into England, then I am loth to depart, such courtesie haue I found, which I looked not for, and such qualities as I could not looke for, which I speake not to flatter any, when in truth it is knowne to you all. For now the time is come that Euphues must pack from those whom hee best loueth, and goe to the Seas, which he hardly brooketh. But I would Fortune had dealt so fauorably with a poore Grecian, that he might haue either béene borne héere, or able to liue héere, which séeing the one is past and cannot be, the other vnlikely, and therfore not easie to be, I must endure the cruelty of the one, and with patience beare the necessity of the other. Yet this I earnestly craue of you all, that you will instead of a recompence, accept thankes and of him that is able to giue nothing, take prayer for paiment. What my good mind is to you all, my tongue cannot vtter, what my true meaning is, your hearts cannot conceiue: yet as occasion shall serue, I wil shew that I haue not forgotten any, though I may not requite one.

Philautus

Philautus, no wiser then I in this, though bolder, is determined to tarry behind; for hee saith, that he had as leeue bee burned in England, as married in Italy, so holy doth hee thinke the ground heere, or so homely the Women there: whom although I would gladly haue with me, yet seeing I cannot, I am most earnestly to request you all, not for my sake, who ought to desire nothing, nor for his sake, who is able to deserue little, but for the courtesies sake of England, that you vse him not so well as you haue done, which would make him proud, but no worse then I wish him, which will make him pure: for though I speake before his face, you shall find true behind his backe, that hee is yet but ware which must bee wrought while the water is warme: and Iron which being hot, is apt either to make a key or a locke. It may be, Ladies and Gentlewomen, that although England be not for Euphues to dwell in, yet it is for Euphues to send to.

When he had thus said, he could scarse speake for weeping: all the company were sorry to forgoe him; some promised him money, some lands, some houses, but hee refused them all; telling them, that not the necessity of lacke caused him to depart, but of importance.

This done, they sate downe all to dinner, but Euphues could not be merry, for that hee should so soone depart: the feast beeing ended, which was very sumptuous, as marchants neuer spare for cost, when they haue full Coffers, they all heartily tooke their leaues of Euphues. Camilla who liked very well of his company, taking him by the hand, desired him, that beeing in Athens, hee would not forget his friends in England, and the rather for your sake, quoth shee, your friend shall be better welcome: yea, and to me for his owne sake, quoth Flauia, whereat Philautus, reioyced, & Frauncis was not sorry, who began a little to listen to the lure of loue.

Euphues, hauing all thinges in a readinesse, went immediatly toward Douer, whither Philautus also accompanied him, yet not forgetting by the way to visit the good old father Fidus, whose courtesie they receiued at their comming, Fidus glad to see them, made them great cheare according to his ability, which had it beene lesse, would haue beene answerable to their desires. Much

communication they had of the Court, but Euphues cryed quittance for he said, things that are commonly knowne, it were a folly to repeat; and secrets, it were against mine honesty to vtter: the next morning they went to Douer, where Euphues being ready to take Shippe, hee first tooke his farewell of Philautus, in these wordes.

Philautus, the care that I haue had of thée from time to time, hath been tried by the counsell I haue alwayes giuen thée, which if thou haue forgotten, I mean no more to write in water: if thou remember, imprint it in steele. But séeing my departing from thée is as it were my death; for that I know not whether euer I shall sée thée take this as my last Testament of my good wil. Be humble to thy superiours, gentle to thy equalls, to thy inferiours fauourable, enuie not thy betters, iustle not thy fellowes, oppresse not the poore. The stipend that is allowed to maintaine thee, vse wisely: bee neither prodigall to spend all, nor couetous to kéepe all; cut thy coate according to thy cloth, and thinke it better to be accounted thrifty among the wise, then a good companion among the riotous. For thy study, or trade of life, vse thy booke in the morning, thy Bow after dinner, or what exercise shall please thée best: but alwayes haue an eye to the maine, whatsoeuer thou art chanced at the bye. Let thy practise be law: for the practise of Phisicke is too base for so fine a stomacke as thine: and Diuinity too curious for so fickle a head as thou hast. Touching thy procédings in loue, bee constant to one, and try but one: otherwise, thou shalt bring thy credit into question, and thy loue into derision. Weane thy selfe from Camilla, deale wisely with Frauncis, for in England thou shalt finde those that will decipher thy dealings, be they neuer so politicke: bee secret to thy selfe and truste none in matters of loue, as thou louest thy life.

Certifie me of thy procéeding by thy Letters, and think that Euphues cannot forget Philautus, who is as deare vnto me as my selfe Commend me to all my friends, and so farewell good Philautus, & well shalt thou fare, if thou follow the counsell of Euphues.

PHilautus, the water standing in his eyes, not able to answer one word vntill he had well wept, replyed at last, as it were in

one word, saying: that his counsell should be ingrauen in his heart, and he would followe euery thing that was prescribed him: certifying him of his successe, as either occasion or opportunity should serue. But when friends at parting would vtter most, then tears hinder most, which brake off both his answer, and stayed Euphues reply: so after many millions of embracings, at the last they departed, Philautus to London, where I leaue him, Euphues to Athens where I meane to follow him, for he it is that I am to goe with not Philautus.

There was nothing that happened vpon the Seas worthy the writing: but within few dayes, Euphues hauing a merry wind arriued at Athens; where, after he had visited his friends, and set an order in his affaires, he began to addresse his letters to Liuia, touching the state of England, in this manner.

LIuia, I salute thée in the Lord, &c. I am at length returned out of England, a place in my opinion (if any such may bee in the earth) not inferiour to Paradise. I haue heer inclosed sent the description, the manners, the conditions, the gouernment, and entertainment of that Country. I haue thought it good to dedicate it to the Ladies of Italy: if thou think it worthy, as thou canst not otherwise cause it to be imprinted, that the praise of such an Ile may cause those that dwell else where, both to commend it, and maruell at it. Philautus I haue left behind me, who like an old dog followeth his old scent, Loue: wiser he is then he was wont, but as yet nothing more fortunate. I am in health, & that thou art so, I heare nothing to the contrary: but I know not how it fareth with me, for I cannot as yet brooke mine owne Country, I am so delighted with an other. Aduertise me by Letters what estate thou art in: also how thou likest the state of England, which I haue sent thée. And so farewell.

Thine to vse, Euphues.

To the Ladies and Gentlewomen of England, Euphues wisheth health and honour:

IF I had brought (Ladies) little dogges from Malta, or strange stones from India, or fine Carpets from Turkie, I am sure that either

either you would haue woed me to haue thē, or wished to ſée them But I am come out of England with a Glaſſe, wherein you ſhall behould the things which you neuer ſaw, and marueil at the ſights which you haue ſéene. Not a glaſſe to make you beautifull, but to make you blush, yet not at your vices, but others vertues: not a Glaſſe to dreſſe your haires, but to redreſſe your harmes; by the which, if you euery morning correct your manners, being as carefull to amend faults in your harts, as you are curious to finde faults in your heads, you ſhall in ſhort time be as much commended for vertue of the wiſe, as for beauty of the wanton. Yet at the firſt ſight, if you ſéeme deformed by loking in this glaſſe, you muſt not thinke that the fault is in the glaſſe, but in your manners: not reſembling Liuia, who ſéeing her beauty in a true glaſſe, to be but deformitie, waſhed her face and broke the glaſſe, Héere you ſhall ſée beauty accompanied with virginity, temperance, mercy, iuſtice, magnanimitie, and all other vertues whatſoeuer, rare in your ſexe, and but one, and rarer then the Phœnix, whereof I thinke there is not two. In this glaſſe ſhall you ſee, that the glaſſes, which you carie in fannes of feathers, ſhew you to bee lighter then fethers: that the glaſſes wherein you carouſe your Wine, make you to bee more wanton then Bacchus: that the new-found glaſſe chaines that you weare about your neckes, argue you to bee more brittle then glaſſe. But your eies being too old to iudge of ſo rare a ſpectacle, my counſell is, that you loke with ſpectacles, for ill can you abide the beame of the cleare Sunne, being ſcant able to view the blaze of a dime candle. The ſpectacles I would haue you vſe are for the one eie, iudgement, without flattering your ſelues, for the other eie, beliefe, without miſtruſting of mee. And then I doubt not, but you ſhall both thanke me for this glaſſe (which I ſend alſo into all places of Europe) and thinke worſe of your gariſh glaſſes, which make you of no more price then broaken glaſſes.

Thus, faire Ladies, hoping you will be as willing to pry in this glaſſe for amendment of manners, as you are to prank your ſelues in a loking glaſſe for commendation of men; I wiſh you as much beauty as you would haue, ſo as you would endeuour to haue as much vertue as you ſhould haue, and ſo farewell.

Euphues

Euphues Glasse for Europe.

THere is an Ile lying in the Ocean Sea, directly against that part of Fraunce, which containeth Picardie and Normandy, called now England, héeretofore named Brittaine. It hath Ireland on the West side, on the North the maine Sea, on the East the Germany Ocean. This Iland is in circuite 1720. miles, in forme like vnto a Triangle, béeing broadest in the South part, and gathering narrower and narrower, till it come to the farthest point of Cathnesse Northward, where it is narrowest, and there endeth in the manner of a Promontory. To repeat the ancient manner of this Iland, or what sundry Nations haue inhabited there, to set downe the Giants, which in bignes of bone, haue passed the common size, and almost common credit, to rehearse what diuersities of Languages haue béene vsed, into how many Kingdomes it hath béene diuided, what Religions haue beene followed before the comming of Christ, although it would bréede great delight to your eyes, yet might it happily séeme tedious: for that Honey taken excessiuely, cloyeth the stomacke, though it bee hony. But my minde is briefly to touch such thinges as at my being there, I gathered by mine owne study and inquiry, not meaning to write a Chronicle, but to set downe in a word what I heard by conference.

It hath in it twenty and fiue Citties, of the which the chiefest is named London, a place both for beauty of building, infinite riches, variety of all things, that excelleth all the Citties in the world: insomuch that it may bee called the store-house and Mart of all Europe. Close by this Citty runneth the famous Riuer, called the Thames, which from the head where it riseth named Isis, vnto the full midway, it is thought to bee one hundred and fourescore miles. What can there bee in any place vnder the Heauens, that is not in this noble Citty, either to bee bought or borrowed? It hath diuers Hospitals for the releiuing of the poore, fiue-score faire Churches for diuine seruice, a glorious Burse, which they call The Royall Exchange, for the meeting of Marchants of all countries, where any traffique is to bée had. And among all the

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ſtrange and beautifull ſhewes, me thinkes there is none ſo notable as the Bridge which croſſeth the Thames, which is in the maner of a continuall ſtréete, well replenſhed with large and ſtately houſes on both ſides, and ſituate vpon twenty Arches, whereof each one is made of excellent frée ſtones ſquared, euery one of them being threéſcore foote in height, and full twenty in diſtance one from another. To this place the whole Realme hath his recourſe whereby it ſéemeth ſo populous that one would ſcarce think ſo many people to be in the whole Iland, as hee ſhall ſee ſometimes in London.

This maketh Gentlemen braue and Marchants rich, Cittizens to purchaſe, and ſoiourners to morgage: ſo that it is to be thought, that the greateſt wealth and ſubſtance of the whole Realme, is couched within the wals of London, where they that be rich, kéepe it from them that be riotous, not detaining it from the luſty youths of England by rigour, but increaſing it vntill young men ſhall ſauour of reaſon: wherin they ſhew themſelues treaſurers for others not hoorders for themſelues: yet although it be ſure enough, would they had it, in my opinion it were better to be in the Gentlemans purſe, then in the Marchants hands.

There are in this Iland two and twenty Biſhops, which are as it were Superintendents ouer the Church, men of great zeale and déepe knowledge, diligent Preachers of the word, earneſt followers of their doctrine, carefull Watchmen that the Wolfe deuoure not the ſhéep: in the ciuil gouernment pollitick, in ruling the ſpirituall ſword (as far as in them vnder the Prince appertaineth) iuſt, cutting off thoſe members from the Church by rigour, that are obſtinate in their hereſies, and inſtructing thoſe that are ignorant, appointing godly and learned Miniſters in euery of their Séés, that in their abſence may bee lights to ſuch as are in darkenes, ſalt to thoſe that are vnſauory, leaues to ſuch as are vnſeaſoned. Viſitations are holden oftentimes: whereby abuſes and diſorders, either in the Laity for negligence, or in the Clergie for ſuperſtition, or in all for wicked liuing there are punihments: by due execution whereof the diuine ſeruice of God is honoured with more purity, and followed with greater ſincerity. There are alſo in this Iland two famous Vniuerſities, the one Oxford, the

other

other Cambridge, both for the profession of all Sciences, for Diuinity, Physicke, Law, and all kind of learning, excelling all the Vniuersities of Christendome.

I was my selfe in either of them, and like of them both so well, that I meane not in the way of controuersie to prefer any for the better in England, but both for the best in the world: sauing this, the Colledges in Oxford are much more stately for the building, and Cambridge much more sumptuous for the houses in the town; but the learning neither lieth in the free stones of the one, nor the fine streetes of the other, for out of them both doe daily proceed men of great wisedome to rule the Common-wealth, of learning, to instruct the common people, of all singular kinde professions to doe good withall. And let this suffice, not to enquire which of them is the superiour, but that neither of them to haue their equall: nor to aske which of them is the most auncient, but whether any other be so famous.

But to proceed, in England their buildings are not very stately, vnlesse it be the houses of Noblemen, and heare and there the place of a Gentleman, but much amended, as they report that haue told me. For their Munition, they haue not onely great store, but also great cunning to vse them, and courage to practise them: their armour is not vnlike vnto that which in other Countries they vse: as Corslets, Almaine Riuets, shirts of male, Jacks quilted, and couered ouer with Leather, Fustian, or Cannas ouer thicke plates of yron that are sowed to the same. The Ordinance they haue is great, and therefore great store. Their Nauie is diuided as it were into three sorts, of the which the one serueth for warres, the other for burthen, the other for Fishermen. And some vessels there be (I know not by experience, and yet beleeue by circumstance) that will saile nine hundred miles in a weeke, when I should scarce thinke that a bird will fly foure hundered. Touching their commodites, they haue foure Baths, the first called S. Vincents, the second, Hallywell, the third Buxton, the fourth (as in old time we read) Caire Bledud, but now, taking his name of a towne nere adioyning, it is called the Bath. Besides, in this Iland are many wonders to be found, which I will not repeate, because I my selfe neuer saw them, and I haue heard of greater.

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Concerning their diet in number of dishes, and change of meate, the Nobility of England doe excéede most, hauing of all things that either may be bought for money, or gotten for the season. Gentlemen and Merchants féede very finely, and a poore man it is that dineth with one dish, and yet so content with a little, that hauing halfe dined, they say, as it were in a Prouerb, that they are as well satisfied as the Lord Mayor of London, whom they thinke to fare best, though he eate not most.

In their meales there is great silence and grauity, vsing wine rather to ease the stomacke then to loade it, not like vnto other Nations, who neuer thinke that they haue dined vntill they bee drunken.

The attire they vse, is rather ledde by the imitation of others, then their owne inuention, so that there is nothing in England more constant then the inconstancy of attire: now vsing the French fashion, now the Spanish, then the Morisco gownes, then one thing, then another: insomuch', that in drawing of an Englishman, the Painter setteth him downe naked, hauing in one hand a paire of sheeres, in the other, a péece of cloth, who hauing cut his collar after the French guise, is ready to make his sléeue after the Barbarian maner. And althought this were the greatest enormity that I could sée in England, yet is it to be excused, for they that cãnot maintaine this pride, must leaue of necessity, and they that be able, will leaue when they sée the vanity.

The Lawes they vse are different from ours: for although the common and ciuill Law be not abolished, yet are they not had in so great reputation as their owne common Lawes, which they tearmes the Lawes of the Crowne.

The regiment, that they haue, dependeth vpon statute Lawe, and that is by Parliament, which is the highest Court, consisting of three seuerall sorts of people, the Nobilty, Clergy, and commons of the Realme: so as whatsoeuer be among them enacted, the King striketh the stroke, allowing such things as to his Maiesty séemeth best. Then vpon Common Lawe, which standeth vpon Maximes and Principles, yeares and tearmes. The cases in this Law are called Pleas or Actions, and they are either criminall or ciuill: the meane to determine, are writs, some

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originall, some iudiciall: their triall and recoueries are either by verdit or demur, confession or default, wherein if any fault haue béene committed either in processe or forme, matter or iudgement, the party grieued may haue a writ of errour: Then vpon customable Law, which consisteth vppon laudable customes vsed in some priuate Country.

Last of all prescription, which is a certaine custome continued time out of minde, but it is more particalar then their customable Law.

Murtherers and théeues are hanged, Witches burnt, all other villanies that deserue death, punished with death, insomuch that there are very few hainous offences practised, in respect of those that in other Countries are commonly vsed.

Of sauage beasts and vermine they haue no great store, nor any that are noysome. The cattle they kéepe for profit, are Oxen, Horses, Shéepe, Goates, Swine, and such like, whereof they haue abundance. Wilde fowle and Fish they want none, nor any thing that either may serue for pleasure or profit.

They haue more store of pasture then tillage: their meddowes better then their Corne-fields which maketh more Grasiers then Corne-mongers, yet sufficient store of both.

They excell for one thing, their Dogges of all sorts, Spaniells Hounds, Mastiffes, and diuers such: the one they kéepe for hunting and hawking, the other for necessary vses about their houses, as to draw water, to watch theeues &c. And thereof they deriue the word Mastiffe of mase and théefe.

There is in that Ile, Salt made, and Saffron, there are great Quaries of stone for buildings, sundry Mineralls of Quicksiluer, Antimony, Sulphur, black Lead, and Orpiment red and yellow. Also, there groweth the finest Allom that is, Vermillion, Bittamen, Chrisocolla, Coporas, the Minerall stone, whereof Petrolium is made, and that which is most strange the Mineral pearle, which as they are for greatnes and coulour most excellent, so are they digged out of the maine land, in places far distant from the shore. Besides these, though not strange, yet necessary, they haue Cole mines, Salt-peeter for Ordinance, salt sode for glasse.

They want neither Tinne nor Lead, there groweth Yron, Stéele,

Steele, and Capper, and what not? So hath God blessed the country, as it should seeme, not onely to haue sufficient to serue their owne turnes, but also others necessities, whereof there was an old saying: All countries stand in néed of Brittaine, and Brittaine, of none.

Their airs is very wholsome and pleasant, their ciuility not inferiour vnto those that deserue best, their wits very sharpe and quicke, although I haue heard that the Italian and the Frenchman haue accounted them but grose and dul pated: which I thinke came not to passe by the proofe they made of their wits, but by the English mans report. For this is strange, and yet how true it is there is none that euer trauelled thither but can report, that it is alwaies incident to an Englishman, to thinke worse of his owne Nation either in learning, experience, common reason, or wit, preferring alwaies a stranger, rather for the name then the wisdome. I for mine owne part, thinke that in all Europe, there are not Lawiers more learned, Diuines more profound, Phisitians more expert, then are in England.

But that which most allureth a stranger, is their courtesie, their ciuility, and good entertainment: I speake this by experience, that I found more courtesie in England among those I neuer knew, in one yeare, then I haue done in Athens or Italy among those I euer loued in twenty yeares.

But hauing intreated sufficiently of the Countrey and their conditions; let me come to the glasse I promised, being in the court: where although I should, as order requireth, begin with the chiefest, yet I am forced with the Painter, to reserue my best colours to end Venus, and to lay the ground with the basest.

First then I must tell you of the graue and wise Counsellours, whose foresight in peace warranteth safety in war: whose prouision in plenty, maketh sufficient in dearth, whose care in health is as it were a preparitiue against sickenesse: how great their wisedome hath béene in all things, the twenty two yeares peace doth best shew and proue. For what subtilty hath there béene wrought so closely, what priuy attempts so craftily, what rebellions stirred vp so disorderly, but they haue by pollicy bewraied, preuented by wisdome, repressed by iustice? What conspiracies abroad,

what

what confederacies at home? what iniuries in any place haue at any time béene contriued, the which they haue not either foreséene before it could kindle, or quenched before it could flame

If any wilie Vlisses should faine madnes, there was amongst them some Palamedes to reueale him: if any Thetis went about to kéepe her sonne from the doing of her Country seruice, there was also a wise Vlisses in the Court to bewray it. If Sinon came with a smoth tale to bring in the horse into Troy, there hath béene alwaies some couragious Lacaon to thrust his speres against the bowels, which being not bewitched, with Lacaon hath vnfolded that which Lacaon suspected. If Argus, with his hundred eies, went prying to vndermine Iupiter, yet met he with Mercury, who whisked all his eies out, insomuch as their could neuer yet any craft preuaile against their policy, or any chalenge against their courage. There hath alwaies béene Achilles at home to buckle with Hector abroad, Nestors grauity to counteruaile Pryams counsels, Vlisses subtilties to match with Antenors policies, England hath all those that can and haue walked with others, whereof we can require no greater proofe then experience.

Besides, they haue all a zealous care for the increasing of true Religion, whose faiths for the most part haue béene tried through the fire, which they had felt, had they not fled ouer the water.

Moreouer, the great study they bend towards Schooles of learning, doth sufficiently declare, that they are not onely furtherers of learning, but fathers of the learned. O thrise happy England, where such Counsellors are, where such people liue, where such vertue springeth?

Among these you shall finde Zophirus, that will mangle himselfe to doe his Countrey good, Achates, that will neuer start an inch from his Prince Aneas, Nausicla, that neuer wanted a shift in his extremitie, Cato that euer counselled vnto the best, Ptholomeus Philodelphus, that alwaies maintained learning. Among the number of all wise, noble, and which Counsellors, I cannot but for his honours sake remember the most prudent and right Honourable, the L. Burleigh, high Treasurer of that Realme, lis lesse reuerenced for his wisdome, then renowned for his Office: more loued at home then feared abroad, and yet more feared for his

his counsell among other Nations, then sword or fire, in whom the saying of Agamemnon may be verified, who rather wished for one such as Nestor, then many such as Aiax.

This Nobleman I found so ready beeing but a stranger, to doe me good, that I neither ought to forget him, neither cease to pray for him, that as hee hath the Wisedome of Nestor so hee may haue the age: that hauing the pollicies of Vlisses, he may haue his honor worthy to liue long, by whom so many liue in quiet, and not vnworthy to bee aduanced, by whose care so many haue béene preferred.

Is not this a glasse (faire Ladies) for all Countries to behold, where there is not onely an agréement in Faith, Religion, and Counsell, but in friendship, brotherhood, and liuing: By whose good indeauours, vice is punished, vertue rewarded, peace established, forraigne broyles repressed, domesticall cares appeased: what Nation can of Counsellors desire more: What Dominion that excepted, hath so much: When neither courage can preuaile against their chiualries, nor craft take place against their counsel, nor both ioyned in one be of force to vnder mine their Country. When you haue dazeled your eyes with this glasse, behold héere another.

It was my fortune to be acquainted with certaine english gentlemen, which brought me to the Court: where, when I came, I was driuen into a maze to behold the lusty and braue gallants, the beautifull and chast Ladies, the rare and goodly orders, so as I could not tell whether I should most commend vertue or brauery. At the last, comming oftener thither then it beséemed one of my degree, yet not so often as they desired my company, I began to pry after manners, and natures, and that which followeth I saw, whereof who so doubteth, I will sweare.

The Ladies spend the morning in deuout prayer, not resembling the Gentlewomen in Greece and Italie, who beginne their morning at mid-none, and make their euening at midnight, vsing Sonnets for Psalmes, and pastimes for prayers, reading the Epistle of a Louer, when they should peruse the Gospell of our Lord, drawing wanton lines when death is before their face, as Archimedes did triangles and circles when the enemy was at his backe. Behold Ladies in this glasse, the seruice of God is to bee

preferred

preferred before all things: imitate the English Damosels, who are as cunning in the Scriptures, as you are in Ariosto and Petrark, or any booke that liketh you best, and becommeth you worst. For brauery, I cannot say that you excéede them, for certaine it is the most gorgious Court that euer I haue séene, read, or heard of, but yet doe they not vse their apparrell so nicely, as you in Italie, who thinke scorne to knéele at Seruice for feare of wrinckles in their silkes, who dare not lift vp your heads to heauen, for feare of rumpling the ruffes in your necke: yet your hands (I confesse) are holden vp, rather I thinke to shew your rings, then to manifest your righteousnes. The brauery they vse is for the honour of their Prince: the attire you weare, for the alluring of your prey: their rich apparrell maketh their beauty more séene, your disguising causeth your faces to bee more suspected. They resemble in their garments the Elkridge, who beeing gazed on, closeth her wings, and hideth her feathers: you in your roabes are not vnlike the Peacock, who beeing praised, spreadeth her taile and bewrayeth her pride. Veluets and silkes in them are like golde about a pure Diamond: in you like a gréene hedge about a filthy dunghill. Thinke not Ladies that because you are decked with gold, you are indued with grace: immagine not that shining like the Sunne in earth, ye shall climbe the Sunne in heauen: looke diligently into this English glasse, and then shall you sée, that the more costly your apparrell is, the greater your courtesie should bee, that you ought to be as farre from pride as you are from pouerty, and as néere to Princes in beauty, as you are for brightnesse. Because you are braue, disdaine not those that are base, thinke with your selues that russet coates haue their Christendome, that the sunne when hee is at the highest, shineth as well vpon course Carsie as cloth of Tissue, though you haue pearles in your eyes, iewells in your breasts, precious stones on your fingers, yet disdaine not the stones in the stréet, which although they are nothing so noble, yet are they much more necessary. Let not your roabes hinder your deuotion: learne of the English Ladies that GOD is worthie to be worshipped with most price, to whom you ought to giue all praise: then shall you bee like starres to the wise, who now are but staring stocks to the foolish: then shall you bee praised of most,

who are now pointed at of all, then shall God beare with your follie, who now abhorreth your pride.

As the Ladies in this blessed Iland are deuout and braue, so are they chast and beautifull: insomuch that when I first beheld them, I could not tell whether some mist had bleared mine eyes, or some strange inchantment altered my minde: for it may bee, thought I, that in this Iland, either some Arrimodorus or Lismandro, or some odde Nigromancer did inhabit who would shew me Fairies or the body of Helen, or the new shape of Venus: but comming to my selfe, and seeing that my sences were not changed but hindred, that the place where I stood was no inchanted Castle, but a gallant Court, I could scarce refraine my voyce from crying, There is no beauty but in England.

Then did I behold them of pure complexion, exceeding the Lillie and the Rose, of fauour, (wherein the chiefest beauty consisteth) surpassing the pictures that were faigned, or the magician ỳ would faine: their eyes piercing like the Sun beames, yet chaste, their speech pleasant and sweet, yet modest and courteous: their grace comely, their bodies straight, their handes white, all thinges that men could wish, or women would haue: which, how much it is, none can set downe, when as the one desireth as much as may be, the other more: And to these beautifull mouldes, chast mindes: to the comely bodies, temperancy, modesty, mildnes, sobriety: whom I often beheld merry, yet wise: conferring with Courtiers, yet warily: drinking of Wine, yet moderately: eating of delicates, yet but their eares full: listning to discourses of loue, but not without reasoning of learning. for there it more delighteth them to talke of Robinhood then to shoot in his bowe, and greater pleasure they take to heare loue, then to be in loue.

Here, Ladies, is a glasse that wil make you blush for shame, and looke pale for anger: their beauty commeth by nature, yours by Arte: they increase their fauours with faire water, you maintaine yours with Painters coulours: the haire they lay out, groweth vpon their owne heads, your seemlines hangeth vpon other: theirs is alwayes in their owne keeping, yours often at the Diars: their beauty is not lost with a sharpe blast, yours fadeth with a soft breath: not vnlike vn to paper flowers, which breake as sone as

they

they are touched, rembling the Birds in Egipt called Ibes, who being handled, loſe their feathers: or the Serpent Serapie, which being but toucht with a Wzake, burſteth. They vſe their beauty becauſe it is commendable, you becauſe you would be common: they if they haue little, doe not ſéeke to make it moze, but you that haue none, indeuour to be ſpeake moſt: it theirs wither by age, they nothing eſtéeme it, if yours waſte by yeares, you goe abot to kéepe it: they know that beauty muſt faile if life continue, you ſweare that it ſhall not faid, if colours laſt. But to what ent, Ladies, doe you alter the gifts of Nature, by the gifts of Art? Is there no colour good but white, no Planet bzight but Venus? no linnen faire but Lawne? why go you about to make the face faire, by whoſe means that are moſt foule? A thing loathſome to men, and therefoze not louely, hozrible befoze God, and therefoze not lawfull.

Haue you not heard that the beauty of the cradle is moſt bzighteſt: that paintings are foz pictures without ſenſe, not foz perſons with true reaſon? Follow at the laſt, Ladies, the gentlewomen of England, who being beautifull, doe thoſe things that ſhall become ſo amiable faces: if of an indifferent hew, thoſe things as ſhall make them louely, not adding one ounce to beauty, that may detract a dzam from vertue. Beſides this, their chaſtety and temperance is as rare as their beauty: noz going in your footſteps, that dzinke Wine befoze you riſe to increaſe your colour, and ſwill it when you are vp to pzouoke your luſt: They vſe their néedle to baniſh idlens, not the pen to nouriſh it, not ſpending their times in anſwering the Letters of them that woe them, but foꝛſwearing the company of thoſe that write them, giuing no occaſion either by wanton lookes, vnſæmly geſtures, vnaduiſed ſpéech, or any vncomely behauiour of likenes oz liking Contrary to the cuſtome of many Countries, where filthy wozds are accounted to ſauour of a fine wit, bzoad ſpéech of a bold courage, wanton glaunces of a ſharp eie-ſight, wicked déeds of a comely geſture, all vaine delights, of a right courteous courteſie.

And yet they are not in England pzeciſe, but wary, not diſdainfull to conferre, but fearefull to offend: notwithout remoꝛſe where they perceiue truth, but without replying where they ſuſpect trechery: when as amongſt other Nations, there is no talke ſo loath-

loathsome to chaste eares, but it is heard with great sport, and answered with great séed. Is it not then a shame, Ladies, that that little Iland should be a mirrour to you, to Europe, to the whole world?

Where is the temperance you professe, when Wine is more common then water? Where the chastity, when your lust is thought lawfull? Where the modesty, when your mirth turneth to vncleanneſſe, vncleanneſſe to shamelesnesse, shamelesnesse to all sinfulnesse? Learne Ladies, though late, yet at length, that the chéefest title of honour in earth, is to giue all honour to him that is in heauen, that the greatest brauery in the world, is to be burning Lampes in the world to come: that the cleerest beauty in this life, is to be amiable to him that shall giue eternall: Looke in the Glasse of England, too bright I feare mee for your eies. What is there in your sexe that you haue not, and what that you should not haue? They are in prayer deuout, in brauery humble, in beauty chaste, in feasting temperate, in affection wise, in mirth modest, in all their actions, though courtly because women, yet Angels because vertuous.

Ah (good Ladies) good I say, for that I loue you, I would you could a little abate that pride of your stomackes, that lowsenesse of minde, that licencious behauiour, which I haue séene in you with no small sorrow, and cannot remedy with continuall sighes. They in England pray when you play, sew when you sléepe, fast when you feast, and wéepe for your sinnes when you laugh at your sensuality. They frequent the Church to serue God, you to sée gallants: they decke themselues for cleanlynesse, you for pride: they maintaine their beauty for their owne liking, you for others lust: they refraine wine because they feare to take too much, you because you can take no more. Come Ladies, with teares I call you, looke in this glasse, repent your sinnes past, refrain your present vice, abhorre vanities to come, say this with one voice, We can see our faults onely in the English Glasse. A glasse of grace to them, of griefe to you, to them in stead of righteousnes, to you in place of repentance.

The Lords and Gentlemen in that Court are also an example for all others to follow, true types of nobility, the onely stay & glasse

of

of honour, braue Courtiers, stout Souldiers, apt to reuel in peace, and wise in war. In fight fierce, not dreading death, in friendship firme, not breaking promise: courteous to all that deserue wel, cruell to none that deserue ill. Their aduersaries they truſt not, that sheweth their wisdome: their enemies they feare not, that argueth their courage. They are not apt to proffer iniuries, not fit to take any: loth to pick quarrels, but longing to reuenge them.

Actiue they be in all things, whether it be to wraſtle in the games of Olimpia, or to fight at Barriers in Paleſtra, able to carry as great burthens as Milo, of ſtrength to throw as big ſtones as Turnus, and what not, that either man hath done or may doe, worthy of ſuch Ladies, and none but they, and Ladies willing to haue ſuch Lords, and none but ſuch. This is a glaſſe for youth in Greece and Italy: behold it Ladies and Lords al, that either meane to haue piety, vle bravery, increaſe beauty, or that deſire temperancy, chaſtity, wit, wisdome, valour, or any thing that may delight your ſelues, or deſerue praiſe of others.

But another ſight there is in my glaſſe, which maketh me ſigh for griefe I cannot ſhew it, and yet had I rather offend in derogating from my glaſſe, then my good will. Bleſſed is that Land that hath all commodities to increaſe the Common-wealth, happie is that Land that hath wiſe Counſellors to maintaine it, vertuous Courtiers to beautifie it, noble Gentlemen to aduance it: but to haue ſuch a Prince to gouerne it, as is their Soueraigne Quéene, I know not whether I ſhould thinke the people to be more fortunate or the Prince famous, whether their felicity be more to be had in admiration, that haue ſuch a ruler, or her vertues to be honoured that hath ſuch royalty, for ſuch is their eſtate there, that I am enforced to thinke, that euery day is as lucky to the Engliſhman, as the firſt of Februarie hath béene to the Grecians.

But I ſée you gaze vntill I ſhew this glaſſe, which you hauing once ſéene, will make you giddy: Oh Ladies I know not when to begin, or where to end: for the more I goe about to expreſſe the brightnes, the more I find mine eies bleard: the neerer I deſire to come to it, the further I ſéeme from it. Not vnlike to Simonides, who being curious to ſet downe what God was, the more leiſure he

he toke, the more loath he was to meddle, saying, that in things a-bone reach it was easie to catch a straine, but impossible to touch a starre: and therefore scarce tolerable to point at that, which none can never pull at. When Alexander had commanded that none should paint him but Apelles, none graue him but Lisippus, none engraue him but Pergotales, Pharrasius framed a table squared euery way two hundred foote, which in the borders he trimmed with fresh colours, and limmed with fine gold, leauing all other roome without knot or line: which table he presented to Alexander, who no lesse marueilling at the bignes then at the barenes, demanded to what end he goue him a frame without face, being so naked, and without fashion, being so great? Pharrasius answered him: Let it be lawfull for Pharrasius, O Alexander, to shew a table wherein he would paint Alexander, if it were not vnlawfull, and for others to square Timber, though Lysippus graue it, and for all to cast Brasse, though Pergotales ingraue it. Alexander perceiuing the good mind of Pharrasius, pardoned his boldnes, and preferred his Arte: yet enquiring why he framed the table so big, he answered that he thought that frame to be but little enough for his picture, when the whole world was too little for his person, saying, that Alexander must aswell be praised as painted, and that all his victories and vertues, were not to be drawne in the compasse of a Signet, but in a field.

This answer Alexander both liked and rewarded, insomuch as it was lawfull euer after for Pharrasius both to praise that noble King, and to paint him. In like manner I hope, that though it be not requisite, that any should paint their Prince in England, that cannot sufficiently perfect her, yet it shall not be thought rashnes or rudenes, for Euphues to frame a table for Elizabeth, though hee presume not to paint her. Let Apelles shew his fine Art, Euphues will manifest his faithfull heart: the one can but proue his conceite to blaze his cunning, the other his good will to grinde his colours: he that wetteth the toles is not to be misliked though he cannot carue the Image: the woeme that spinneth the flike is to be esteemed, though she cannot worke the Sampler: they that fell Timber for ships, are not to be blamed because they cannot build ships. He that carrieth the Morter furthereth the buiding, though he be no

no expert Mason, he that diggeth the garden is to bee considered, though he cannot tread the knots: the Goldsmiths boy must haue his wages for blowing the fire, though he cannot fashion the iewle. Then Ladies I hope poore Euphues shall not bée reuled though hée deserue not to be rewarded.

I will set downe this Elizabeth as neere as I can. And it may bée, that as the Venus of Apelles not finished, the Tindarides of Nicomachus not ended, the Medea of Timomachus not perfected, the table of Pharrasius, not coloured, brought greater desire to them to consummate them, and to others to sée them: so the Eelizabeth of Euphues being but shadowed for others to varnish, but begunne for others to end, but drawne with a blacke coale for others to blaze with a bright colour, may worke either a desire in Euphues héereafter if he liue to end it, or a minde in those that are better able to amend it, or in all, if none can worke it, a wil to wish it. In the meane season, I say as Xeuxes did, when he had drawne the picture of Atalanta, Woe will enuy mée then imitate me, and not commend it, though then cannot amend it: But I come to my England.

There was for a long time ciuill wares in the Country, by reason of seuerall clames to the Crowne, betwéene the two famous and noble houses of Lancaster and Yorke, either of them pretending to be of the Royall blood, which caused them both to spend their vitall blood: these iares continued long, not without great losse, both to the nobility and communaltie, who ioyning not in one, but diuers parts, turned the Realme to great ruine, hauing almost destroyed their Cuntry before they could annoint a King. But the liuing God, who was loth to oppresse England, at last began to represse iniuries, and to giue an end by mercy, to those that could finde no end of malice, nor looke for any end of mischiefe. So tender a care hath he alwaies had of that England, as of a new Israel, his chosen and beloued people.

This peace began by a marrage solemnized by Gods speciall prouidence, betwéene Henry Earle of Richmond, heir of the house of Lancaster, and Elizabeth daughter of Edward the fourth, the vndoubted issue and heire of the house of Yorke: whereby (as they tearme it) the red Rose and the white were united and ioyned together. Out of these Roses sprang two noble buddes, Prince Arthur

clear and Henry the eldest dying without issue, the other of most famous memory, leaving behind him three children, Prince Edward, the Lady Mary, the Lady Elizabeth: King Edward, lived not long, which could neuer for that Realme haue liued too long, but sharpe frosts bite forward springs, Easterly winds blaste towardly blossomes, cruell death spareth not those whome we our selues slaying can not spare.

The eldest sister the Princesse Mary, succéeded as next heire to the Crowne, and as it chanced next heire to the graue, touching whose life I can say little, because I was scarce borne, and what others say, of me shall be for bond.

This Quéene being released, Elizabeth being of the age of twenty two yeeres, of more beauty then honour, and yet of more honor then any earthly creature, was called from a prisoner to a Prince: from the Castle, to the Crowne; from the feare of losing her head, to bée supreme head. And here, Ladies, it may be you will moue a question, why this noble Ladie was either in danger of death or cause of distresse, which had you thought to haue passed with silence I would not withstanding haue reuealed. This Lady, all the time of her sisters raigne, was kept close, as one that hindred not those procédings which were contrarie to her conscience: who hauing diuerrs enemies, endured many crosses, but so patiently, as in her dépest sorrow, she would rather fight for the liberty of the Gospel, then her owne frédome. Suffering her inferiours to triumph ouer her; her foes to threaten her; her dissembling friends to vndermine her; learning in this miserie only the patience that Zeno taught Ereticus, to beare and forbeare, neuer séeking reuenge, but with good Licurgus to lose her owne eie, rather then to hurt an others eie. But being now placed in the seate Royall, shee first of all stablished Religion, banished Popery, aduanced the Word that bée fore was so much defaced, who hauing in her hand the sword to reuenge, vsed rather bountifully to reward: being as farre from rigour when shee might haue killed, as her enemies were from honestie when they could not, giuing a generall pardon, when shée had cause to vse particular punishments, préfering the name of pittie before the remembrance of perils, thinking no reueng more princely, then to spare when she might spill, to stay when she might

strike

ſtroke to proffer to ſaue with mercy, when ſhe might haue deſtroied with iuſtice. Heere is the clemency worthy commendation and admiration, nothing inferion to the gentle diſpoſition of Ariſtides, whoſt after his exile, did not ſo much as hate them that baniſhed him, ſaying with Alexander, that there can be nothing more noble, then to doe well to thoſe that deſerue ill.

This mighty and merciſull Quéene, hauing many bils of priuate perſons that ſought before time to betray her, burnt them all, reſembling Iulius Cæſar, who being preſented with the like complaintes of the Commons, threw them in the fire, ſaying, that he had rather not know the names of Rebels, then haue occaſion to reuenge, thinking it better to be ignorant of thoſe that hated him, then to be angry with them.

This clemency did her Mateſty not onely ſhew at her comming to the Crowne, but alſo throughout her whole gouernment, when ſhe had ſpared to ſhed their bloods that ſought to ſpill hers, not racking the Lawes to extreamity, but mittigating the rigour with mercy: inſomuch as it may be ſaid of that royall Monarch, as it was of Antonius, ſurnamed the godly Emperor, who raigned many yeares without the effuſion of blood. What greater vertue can there be in a Prince then mercy? What greater praiſe then to abate the edge which ſhe ſhould whet, to pardon where ſhe ſhould puniſh, and to reward where ſhe ſhould reuenge?

I my ſelfe being in England, when her Mateſty was for her recreation in her Barge vpon the Thames, heard of a Gunne that was ſhot off, though of the party vnwittingly, yet to her noble perſon daungerouſly: which fact ſhe moſt graciouſly pardoned, accepting ſuch excuſe before a great amends, taking more griefe for her poore Barge-man that was a little hurt, then care for her ſelfe that was in greateſt hazard: O rare example of pity, O ſingular ſpectacle of piety.

Diuers beſides there haue béene, which by priuate conſpiracies, open rebellions, cloſe wiles, cruell witchcraftes, haue ſought to end her life which ſaueth all their liues: whoſe practiſes, by the diuine prouidence of the Almighty, haue euer béene diſcloſed, inſomuch that he hath kept her ſafe in the Whales belly, when her ſubiects went about to throw her into the ſea: preſerued her in the hot

hotte Quen, when her enemies increase the fire, not suffering a haire to fall from her, much lesse any harme to fasten vpon her.

These iniuries and treasons of her subiects, these policies and vndermining of forraine Nations, so little moued her, that she would often say, Let them know that though it be not lawfull for them to speake what they list, yet it is lawfull for vs to doe with them what we list: being alwaies of that mercifull minde which was in Theodosius, who wished rather that he might call the dead to life, then put the liuing to death: saying with Augustus, when she should set her hand to any condemnation, I would to God we could not write. Infinite were the examples that might be alleadged, and almost incredible, whereby she hath shewed her selfe a Lambe in meekenesse, when she had caused to be a Lyon in might, proued a Doue in fauour, when she was prouoked to be an Eagle in fiercenes, requiting iniuries with benefites, reuenging grudges with gifts, in highest Maiestie bearing the lowest minde, forgiuing all that sued for mercy, and forgetting all that deserued iustice. O diuine nature, Oh heauenly nobility, what thing can be more required in a Prince, then in greatest power to shew greatest patient, in chiefest glory to bring forth chiefest grace, in aboundance of all earthly felicity, to manifest aboundance of heauenly piety? O fortunate England, that hath such a Queene, vngratefull if you pray not for her, wicked if you doe not loue her, miserably if you loose her.

Heere Ladies is a glasse for all Princes to behold, that being called to dignity, they vse moderation not might, tempering the seuerity of the lawes with the mildnes of loue, not executing all their will, but shewing what they may. Happy are they, and onely they that are vnder this glorious and gracious Soueraigne, insomuch that I account all those abiects that be not her subiects.

But why doe I tread still in one path, when I haue so large a field to walke? or linger about one flower, when I haue many to gather? wherein I resemble those that being delighted with the little brooke, neglect the fountaine head: or the Painter that being curious to colour Cupids bow, forgat to paint the string.

As this noble Prince is indued with mercy, patience, and moderation, so is she indued with singular beauty and chastity, excelling

ling in the one Venus, in the other Vesta. Who knoweth not how rare a thing it is (Ladies) to match Virginity with beauty, a chast mind with an amiable face, diuine cogitations with a comly countenance? But such is the grace bestowed vpon this earthly Goddesse, that hauing the beauty that might allure all Princes, shee hath the chastity also to refuse all, accounting it no lesse praise to bee called a Virgin, then to bee esteemed a Venus: thinking it as great honour to bee found chast, as thought amiable. Where is now Electra the chaste daughter of Agamemnon? Where is Lala that renowned Virgin? Where is Acmillia, that through her chastity wrought wonders, in maintaining continuall fire at the Altar of Vesta? Where is Claudia, that to manifest her Virginity, set the ship on float with her finger, that multitudes could not remoue by force? Where is Tuscia, one of the same order that brought to passe no lesse maruells by carrying water in a Siue, not shedding one drop, from Tyber to the Temple of Vesta? If Virginity haue such force, then what hath this chast Virgin Elizabeth done? who by the space of twenty and odde yeares, with continual peace against all policies, with miracles contrary to all hope, hath gouerned that noble Iland. Against whom neither forraigne force nor ciuill fraud, neither discord at home, nor conspiracies abroad could preuaile.

What greater maruaile hath happened since the beginning of the world, then for a young and tender maiden to gouerne strong and valiant men? then for a Virgine to make the whole world, if not to stand in awe of her, yet to honour her: yea, & to liue in spite of all those that spite her, with her sword in the sheath, with her Armour in the Tower, with her souldiers in their gownes? Insomuch as her peace may be called more blessed then the quiet raigne of Numa Pompilius, in whose gouernment the Bées haue made their Hiues in the souldiers helmets. Now is the Temple of Ianus remoued from Rome to England, whose doores haue not been opened this 20. yeares: more to be maruelled at then the Regiment of Debora, who ruled 20. years with religion: or Semiramis, that ruled long with power: or Zenobia, that raigned 6. yeares in prosperity: this is the only miracle that virginity euer wrought for a little Iland inuironed round about with wars, to stand in peace, for the

walles

walles of France to burne, and the houses of England to freze, for all other Nations, either with ciuill sword to be diuided, or with forraigne foes to be inuaded, and that Country neither to be molested with broyles in their owne bosomes, nor threatned with blast of other borders: but alwayes though not laughing, yet looking thorough an Emerald at others iarres.

Their fields haue béene sowen with Corns, strangers there pitched with Campes: they haue their men reaping ther haruest, when others are mustring in their harnesse: they vse their pæces to foule for pleasure, others their Caliuers for feare of perills. O blessed peace, O happy Prince, O fortunate people. The liuing God is onely the English God, where he hath placed peace, which bringeth all plenty, anointed a Virgin Quéene, which with a wand ruleth her owne subiects, and with her worthinesse winneth the good will of strangers; so that shee is no lesse gracious among her owne, then glorious to others, no lesse loued of her people then maruelled at of other Nations.

This is the blessing that Christ alwayes gaue to his people, peace. This the curse that he giueth to the wicked, there shall bée no peace to the vngodly. This was onely the salutation he vsed to his Disciples: Peace be vnto you: And therfore he is called the God of loue and peace in holy writ.

In peace was the Temple of the Lord built by Salomon: Christ would not bee borne vntill there were peace thorough out the whole world, this was the only thing that Ezechias prayed for; Let there be truth and peace O Lord in my dayes. All which examples doe manifestly prooue, that there can bee nothing more notable then peace.

This peace hath the Lord continued with great and vnspeakable goodnesse among his chosen people of England. How much is that Nation bound to such a Prince by whom they enioy all benefits of peace, hauing their Barnes full, when others famish, their Coffers stuffed with gold, when others haue no siluer, their wiues without danger, when others are defamed, their Daughters chast when others are defloured, their houses furnished, when others are fired, where they haue all things for superfluity, others nothing to sustaine their néed.

This

This peace hath God giuen for her vertues, pitty, moderation, virginity: which peace, the same God of peace continue for his names sake.

TOuching the beauty of this Prince, her countenance, her maiesty, her personage, I cannot thinke that it may bee sufficiently commended, when it cannot be too much maruelled at: so that I am constrained to say, as Praxitiles did when he began to paint Venus and her Sonne, who doubted whether the world could afford coulours good enough, for two such faire faces: and I whether my tongue can yéeld wordes to blaze that beauty, the perfection whereof none can imagine. Which seeing it is so, I must do like those that want a cléere sight, who being not able to discerne the Sun in the sky, are enforced to behold it in the water. Zeuxis hauing before him fifty faire Virgins of Sparta whereby to draw one amiable Venus, said, that fifty more fairer then those could not minister sufficient beauty, to shew the Goddesse of beauty: therefore being in dispaire either by Art to shadow her, or by imagination to comprehend her, he drew in a Table a faire Temple, the gates open, and Venus going in, so as nothing could be perceiued but her back, wherein hee vsed such cunning, that Apelles himselfe séeing his worke, wished that Venus would turne her face, saying that if it were in all parts agréeable to the backe, hee would become an Apprentise to Zeuxis, and slaue to Venus. In the like manner fareth it with mee, for hauing all the Ladies in Italy, more then fifty hundred, whereby to coulour Elizabeth, I must say with Zeuxis, that as many more will not suffice, and therefore in as great an agony paint her Court with her back towards you, for that I cannot by Arte portray her beauty: wherein though I want the skill to doe it as Zeuxis did, yet viewing it narrowly, and comparing it wisely, you will say, that if her face be answerable to her backe, you will like my handy craft, and become her Handmaides. In the meane season I leaue you gasing vntill shee turne her face, imagining herto be such a one as Nature framed, to that end that no Art should imitate, wherein shée hath proued her selfe to be exquisite, & Painters to be Apes.

This beautifull mould when I beheld to be indued with chastitie,

tie, temperance, mildneſſe, and all other good guifts of Nature (as heereafter ſhall appeare) when I ſaw her to ſurpaſſe all in beauty, and yet a Virgin; to excell all in piety, and yet a Prince; to bee inferiour to none in all the lineaments of the body, and yet ſuperiour to euery one in all the guifts of the minde: I began thus to pray, that as ſhe had liued fortie yeares a Virgin in great Maieſty, ſo ſhee may liue fourefcore yeares a mother with great ioy: that as with her we haue had long time peace and plenty, ſo by her we euer may haue quietnes & aboundance, wiſhing this euen from the bottome of a heart that wiſheth well to England, though fareth il, that either the world may end before ſhee die, or ſhee liue to ſee her Children Children in the world: otherwiſe how tickle their ſtate is that now triumph, vpon what twiſt they hang that are in honor, they that liue ſhall ſee, which I to thinke on, ſigh. But God for his mercies ſake, Chriſt for his merits ſake, the holy Ghoſt for his names ſake, grant to that Realme, comfort without any ill chance, that the longer ſhe liueth, the ſwéeter ſhe may ſmell, like vnto the bird Ibis; that ſhe may be triumphant in victories like the Palme trée; fruitfull in her age like the Vine, in all ages proſperous, to all men gracious, in all places glorious: ſo that there be no end of her praiſes, vntill the end of all fleſh.

Thus did I often talke with my ſelfe, and with with my whole heart. What ſhould I talke of her ſharpe wit, excellent wiſedome, exquiſite learning, and all other qualities of the minde, wherein ſhée ſeemeth ſo farre to excell thoſe that haue béene accounted ſingular, as the learned haue ſurpaſſed thoſe that haue béene thought ſimple?

In queſtioning, not inferiour to Nicaulia the Quéene of Saba, that did put ſo many hard doubts to Salomon: equall to Nicoſtrata in the Gréeke tongue, who was thought to giue precepts for the better perfection: more learned in the Latine then Accalaſuntia: paſſing Aſpaſia in Philoſophy, who taught Pericles: excéeding in iudgement Themiſtocles who inſtructed Pithagoras. Adde to theſe qualities, thoſe that none haue had, the French tongue, the Spaniſh, the Italian, not meane in euery one, but excellent in all, readier to correct eſcapes in thoſe languages then to be controuled, fitter to teach others then to learne of any: more able to adde new

rules,

rules, then to erre in the old. Insomuch as there is no Embassador that commeth into her Court, but shee is willing and able both to vnderstand his message, and vtter her minde: not like vnto the Kings of Assiria, who answer Embassages by messengers, while they themselues either dally in sinne, or snort in slæpe. Her godly zeale to learning with her great skill, hath béene so manifestly approoued, that I cannot tell whether she deserue more honor for her knowledge, or admiration for her courtesie, who in great pompe hath twice directed her progresse vnto the Vniuersities: with no lesse ioy to the Students, then glory to the State: where after long and sollemne disputations in the Law, Phisick, and Diuinity, not as one wearied with Schollers arguments, but wedded to their Orations, when euery one feared to offend in length, shee in her owne person, with no lesse praise to her Maiesty, then delight to her Subiects, with a wise and learned conclusion, both gaue them thankes, and put her selfe to very great paines.

O noble patterne of a princely minde, not like vnto the Kings of Persia, who in their Progresses did nothing else but cut stickes to driue away time, nor like the delicate lines of the Sibarites, who would not admit any Art to bee exercises within their Citty that might make the least noyse. Her wit so sharpe, that if I should repeat the apt answers, the subtill questions, the fine spéeches, the pithy sentences, which on the sudden she hath vttered, they would rather bréed admiration then credit.

But such are the gifts that the liuing God hath endued her withall, that looke in what Art or Language, wit, or learning vertue, or beauty, any one hath particularly excelled most, shée onely hath generally excéeded euery one in all: insomuch that there is nothing to be added, that either men would wish in a woman, or God doth giue to a Creature.

I let passe her skill in Musicke, her knowledge in all the other Sciences, when as I feare least by my simplicity, I should make them lesse then they are, in seeking to shew how great they are, vnlesse I were praising her in the Gallery of Olimpia, where giuing forth one word I might heare seauen.

But all these graces, although they bee to bee wondred at, yet her politicke gouernment, her prudent Counsell, her zeale to

Religion, her clemency to those that submit; her stoutnes to those that threaten, so farre excede all other vertues, that they are more easie to be maruelled at, then imitated.

Fiue and twenty yeares hath shee borne the Sword, with such iustice, that neither offenders could complaine of rigour, nor the Innocent of wrong: yet so tempered with mercy, as malefactors haue béene sometime pardoned vpon hope of grace, and the iniury requited to ease their griefe: insomuch that in the whole course of her glorius raigne, it could neuer bee said, that either the poore were oppressed without remedy, or the guilty repressed without cause: bearing this ingrauen in her noble heart, that iustice without mercie, were extreame iniurie: and pitie without equitie plaine partiality: and that it is as great tyranny not to mittigate Lawes, as iniquity to breake them.

Her care for the flourishing of the Gospell, hath well appeared, when as neither the curses of the Pope, (which are blessings to good people, nor the threatnings of Kings, which are perilous to a Prince) nor the persuasions of Papists (which are hony to the mouth) could either feare her, or allure her to violate the holy league contracted with Christ, or to maculath the blood of the auncient Lambe, which is Christ. But alwaies constant in the true faith: she hath to the exceeding ioy of her Subiects, to the vnspeakeable comfort of her soule, to the great glory of God, established that Religion, the maintenance whereof shee séeketh rather to confirme by fortitude, then leaue off for feare, knowing that there is nothing that smelleth swéeter vnto the Lord, then a sound spirit, which neither the hoasts of the vngodly, nor the horrour of death can either remoue or moue.

This Gospell with inuincible courage, with rare constancy, with hote zeale she hath maintained in her owne Countries without change, and defenced against all kingdomes that sought change: in so much that all Nations round about her, threatning alteration, shaking Swords, throwing fire, meanning famine, murther, destruction, desolation, she onely hath stood like a Lambe, on the top of a hill, not fearing the blasts of the sharpe windes, but trusting in his prouidence that rideth vpon the wings of the foure winds. Next followeth the loue shee beareth to her Subiects, who

no lesse tendereth them then the apple of her owne eye, shewing her selfe a louing mother vnto the afflicted, a Phisition vnto the sicke, a soueraigne and mild Gouernesse to all. Touching her Magnanimity, her Maiesty, her estate royall, there was neither Alexander, nor Galba the Emperour, nor any that might bee compared with her.

This is she, that resembling the noble Quéene of Nauarre, vseth the Marigold for her flower, which at the rising of the Sun openeth her leaues, and at the setting shutteth them, referring all her actions and indeauors to him that ruleth the Sunne. This is that Cæsar that first bound the Crocodile to the Palme tree, bridling those that sought to reigne her: This is that good Pellican, that to feed her people spareth not to rend her owne person: This is that mighty Eagle that hath thrown dust into the eies of the heart that went about to worke destruction to her Subiects: into whose wings although the blinde beetle would haue crept, and so beeing carried into her nest destroyed her yong ones, yet hath shee with the vertue of her feathers consumed that Flie in his owne fraud.

She hath exiled the Swallow that sought to spoyle the Grashopper, and giuen bitter Almonds to the rauenous Wolues, that endeuore to deuoure the silly Lambes, burning euen with the breath of her mouth, like the princely Stagge, the Serpents that were engendred by the breath of the huge Elephant, so that now all her enimies are as whist as the bird Attagen, who neuer singeth any tune after she is taken, nor they being so ouertaken.

But whither doe I wade Ladies, as one forgetting himselfe, thinking to sound the depth of her vertues with a few fadomes, when there is no bottome: for I know not how it commeth to passe that being in this Labyrinth, I may sooner loose my selfe then finde the end.

Behold Ladies, in this glasse, a Quéene, a woman, a Virgin, in all guifts of the body, in all graces of the minde, in all perfection of either, so farre to excell all men, that I know not whether I may thinke the place too bad for her to dwell among men.

To talk of other things in that Court, were to bring Egs after Apples, or after the setting out of the Sunne, to tell a tale of a

shadow. But this I say, that all offices are looked to with great care: and vertue is imbraced of all, vice hated, Religion daily increased, manners reformed, that who seeth the place there, will thinke it rather a Church for diuine Seruice, then a Court for a Princes delight.

This is the Glasse Ladies, wherein I would haue you gaze, wherein I take my whole delight: imitate the Ladies in England, amend your manners, rub out the wrinckles of the mind, and bee not curious about the weams in the face. As for their Elizabeth, sith ye can neither sufficiently maruell at her, nor I praise her, let vs all pray for her which is the onely duty wee can performe, and the greatest that we can proffer.

Yours to command, Euphues.

IOVIS ELIZABETH.

PAllas, Iuno, Venus, cum Nimpham numine plenam,
Spectarunt, nostra hæc, quæque triumphat, erit,
Contendunt auide, sic tandem regia Iuno,
Est mea de magnis stemma petiuit auis.
Hoc leue (nec sperno tantorum insignia patrum)
Ingenio pollet, dos mea, Pallas ait,
Dulce Venus risit, vultusque in lumina fixit,
Hæc mea dixit erit, nam quod ametur habet,
Iuditio Paridis, cum sit prælata venustas:
Ingenium Pallas? Iuno quid vrgit auos?
Hæc Venus: impatiens, veteris Saturnia damni,
Arbiter in cœlis non Paris inquit erit.
Intumuit Pallas nunquam passura priorem,
Priamedes Helenam, dixit adulter amet.
Risit, & erubuit, mixto Cylherea colore,
Iudicium dixit Iupiter ipse ferat.
Assensere, Iouem, compellant, vocibus vltro,
Incipit affari regia Iuno Iouem.
Iupiter, Elizabeth vestras si venit ad aures,
(Quam certe omnino cœlica turba stupent)

Hanc

Hanc propriam, & merito ſemper vult eſſe Monarchum,
Quæque ſuam namque eſt, pulchra, deſerta, potens.
Quod pulchra, eſt Veneris, quod polleat arte, Mineruæ,
Quod Frinceps, Nimpham, quis negat eſſe meam?
Arbiter iſtius, modo vis, cert aminis eſto.
Sin minus, eſt nullum lis habitura modum.
Obſtupet Omnipotens durum eſt quod poſcitis, inquit,
Eſt tamen arbitrio res peragenda meo.
Tu ſoror & coniux Iuno, tua filia Pallas,
Et quoque, quid ſimulem? ter mihi chara Venus.
Non tua, da veniam Iuno, nec Palladis illa eſt,
Nec veneris, credas hoc, licet alma Venus,
Hæc Iuno, hæc Pallas, Venus hœc, & quæque Dearum.
Diuiſum Elizabeth cum Ioue numen habet.
Ergo quid obſtrepitis? fruſtra contenditis inquit,
Vltima vox hæc eſt, Elizabetha mea eſt,

Euphues.

Eſt Iouis Elizabeth, nec quid Ioue maius habendum,
Et Ioue teſte, Ioui eſt Iuno, Minerua Venus.

These Verses Euphues sent also vnder his Glasse, which hauing once finished, he gaue himselfe to his Booke, determining to end his life in Athens, although he had a moneths minde to England: who at all times, and in all companies, was no niggard of his good speech to that nation, as one willing to line in that Court, and wedded to the maners of that Country. It chaunced, that being in Athens not passing one quarter of a yeare, he receiued Letters out of England from Philautus, which I though necessary also to insert, that I might giue some end to the matters of England, which at Euphues departure were but rawly left. And thus they follow.

Philautus to his owne Euphues.

I Haue oftentimes, Euphues, since thy departure, complained of the distance of place, that I am so far from thee: of the length of

time that I could not heare of thée, of the spite of Fortune that I might not send to thée: but time at leangth, and not too late, because at last, it hath recompensed the iniuries of all, offered me both a conuenient messenger by whom to send, and strange news whereof to write.

Thou knowest how froward matters went, when thou tookest ship, and thou wouldest marueil to heare how forward they were before thou strookest saile: for I had not béene long in London (sure I am thou walkt not then at Athens) when as the corne which was grécne in the blade, began to wax ripe in the eare, when the séede which I scarce thought to haue taken roote, began to spring, when the loue of Surius, which hardly I would haue ghessed to haue a blossome, shewed a bud. But so vnkind a yéere hath it bin in England, that we felt the heate of the Sommer, before we could discerne the temperature of the Spring, insomuch that we were ready to make Hay, before we could mowe grasse, hauing in effect the Ides of May, before the Calends of March: which séeing it is so forward in these things, I marueiled the lesse to sée it so ready in matters of loue, where oftentimes they clap their handes before they know the bargaine, and seale the Obligation before they read the Condition.

At my being at the house of Camilla, it happed I found Surius accompanied with two Knights: and the Lady Flauia with three other Ladies: drew backe, as one somewhat shame-fast, when I was willed to draw nére, as one that was wished for. Who thinking of nothing lesse then to heare a contract for mariage, where I onely expected a conceit of mirth, I sodainely, yet selmnely, heard those words of assurance betwéen Surius and Camilla, in the which I had rather haue béene a party then a witnesse. I was not a little amazed to sée them strike the Iron which I thought colde, and to make an end before I could heare a beginning. When they saw me as it were in a trance, Surius taking me by the hand, began thus to iest.

You muse Philaucus, to sée Camilla and mée to be assured, not that you doubted it vnlikely to come to passe, but that you were ignorant of the practises, thinking the Diall to stand still, because you cannot perceiue it to mowe. But had you béene priuy to all

proofes, both of her good meaning towards me, and of my good will towards her, you would rather haue thought great haſt to bo made, then long deliberation. For this vnderſtand, that my friends are vnwilling that I ſhould match ſo low, not knowing that loue thinketh the Iuniper ſhrubbe to be as high as the tall Oakes, or the Nightingales laies to bée more precious then the Eſtridges feathers, or the Larke that breédath in the ground to be better then the Hobby that mounteth to the clouds. I haue alwaies hitherto preferd beauty before riches, and honeſty before blod, knowing that birth is the praiſe we receiue of our Anceſtors, honeſtie the renoions we leaue to our ſucceſſors: and of two brittle goods, riches, and beauty, I had rather chooſe that whith might delight mée, then deſtroy mée.

Made mariages by friends, how dangerons they haue béene I know not Philautus, and ſome preſent hath proued, which can bée likned to nothing els ſo well, then as if a man ſhould be conſtrained to pull on a ſhooe by anothers laſt, not by the length of his owne foot: which being to little, wrings him that weares it, not him that made it: if to big, shameth him that hath it, not him that gaue it. In meates I loue to craue where I like, and in mariage, ſhall I be craued where I like not? I had as léeue another ſhould take meaſure by his backe of my apparell, as appoint what wife I ſhould haue by his minde.

In the choice of a wife ſundry men are of ſundry minds, one loketh high as one that feareth no chips, ſaying, that the oyle that ſwimmeth on the top is the wholeſomeſt: another poring on the ground, as dreading all dangers that happen in great ſtocks, alleageth, that the hony that lieth in the bottome is the ſwéeteſt. I aſſent to neither, as one willing to follow the meane, thinking the wine which is in the midſt to be the fineſt. That I might therefore match to my owne minde, I haue choſen Camilla, a Virgine of no noble race, nor yet the childe of a baſe father, but betwéene both, a Gentlewoman of an ancient and worſhipfull houſe, in beauty inferiour to nons, in vertue ſuperiour to a number.

Long time wee loued, yet neither durſt ſhe manifeſt her affection becauſe I was noble; nor I vtter mine, for feare of offence; ſeeing in her alwayes a minde more willing to carie Torches before

Vesta, then Tapers before Iuno. But as fire when it burſteth out catcheth hold ſoonest of the driest wood, ſo loue when it is reuealed, faſtneth the eaſiest vpon the affectionate will: which came topaſſe in both of vs: for talking of loue, of his lawes, of his delights, torments, and all other branches, I could neither ſo diſſemble my liking but that ſhée eſpied it, whereat ſhée began to ſigh: or ſhée ſo cloaſed her loue, but that I perceiued it whereat ſhée began to bluſh: at the laſt, though long time ſtraining courteſie who ſhould goe ouer the ſtile, when we had both halt, I, (for that I knew women would rather die then ſéeme to deſire) began firſt to vnfold the extremities of my paſſions: the cauſes of my loue, the conſtancie of my faith, the which ſhe knowing to bee true, eaſilie beléeued, and replied in this like manner, which I thought not certaine, not that I miſdoubted her faith; but that I could not perſwade my ſelfe of ſo good fortune.

Hauing thus made each other priuie to our wiſhed deſires, I frequented more after to Camilla, which cauſed my frends to ſuſpect that, which now they ſhall finde true: and this was the cauſe that we all méete héere, that before this good company we might knit that knot with our tongs, that we ſhall neuer vndoe with our teeth.

This was Surius ſpeech vnto me, which Camilla with the reſt affirmed. But I, Euphues, in whoſe heart the ſtampes of loue were yet ſticking, began to change colour, féeling as it were new ſtormes to ariſe after a pleaſant calme: but thinking with my ſelfe that the time paſt to wooe her that another was to wed, I digeſted the Pill which had almoſt choakt mée. But time cauſed mee to ſing a new tune, as after thou ſhalt hegre.

After much talke and great chéere, I taking my leaue, departed, being willing to viſite the Lady Flauia at my leaſure, which word was to me in ſtéed of a welcome.

Within a while after it was noiſed that Surius was aſſured to Camilla, which bred quarrels, but hee like a Noble Gentleman, reioiſing more in his loue, then eſtéeming the loſſe of his friends, mauger them all, was maried, not in a Chamber priuately, as one fearing tumults, but openly in the Church, as one ready to anſwer any obiections.

This

This mariage solemnized could not be recalled, which caused his Allies to consent: and so all parts pleased, I thinke them the happiest couple in the world.

Now, Euphues, thou shalt understand, that all hope being cut off from obtaining Camilla, I began to vse the aduantage of the word that Lady Flauia cast out, whom I visited more like a seiourner then a stranger, being absent at one time from breakefaste till euening.

Harde was mine errand, but drinke I would: my great curtesie was to excuse my grieuous torments: for I ceased not continually to court my Violet, whom I neuer found so coy as I thought, nor so curteous as I wished. At the last thinking not to spend all my wooing in signes, I fell to flat saying: reuealing the bitter sweets that I sustained, the toy at her presence, the griefe at her absence, with all speeches that a Louer might frame: she not degenerating from the wiles of a woman, seemed to accuse men of inconstancy, that their painted words were but wind, that fained sighs were but sleights, that all their loue was but to laugh, laying baites to catch the fish that they meant againe to throw into the Riuer, practising onely cunning to deceiue, not courtesie to tell truth: wherein she compared all Louers to Mizaldos, the Poet, which was so light, that euery wind should blow him away, vnlesse he had Lead tied to his heeles: and to the fugitiue stone in Cicico, which runneth away if it be not fastened to some poste. Thus would she daily, a wench euermore giuen to such disport: I answered for my selfe, as I could, and for all men as I thought.

Thus oftentimes had we conference, but no conclusion, many meetings, but few pastimes, vntill at the last, Surius, one that could quickly perceiue on which side my bread was buttered, began to breake with me touching Francis, not as though he had heard any thing, but as one that would vnderstand something. I durst not seem strange when I found him so courteous, knowing that in this matter he might almost worke all my liking.

I vnfolded to him from time to time the whole discourse I had with my Violet, my earnest desire to obtaine her, my lands, goods, and reuenues: who hearing my tale, promised to further my sute wherein he so bestirred his stupy, that within one moneth I was in-

in possibility to haue her I most wished and least looked for.

It were too too long to write an History, being but determined to send a Letter: therefore I will deferre all the actions and accidents that happened, vntil occasion shall serue either to méete thée, or minister leasure to me. To this end it grew, that conditions drawne for the performance of a certaine Jointer (for the which I had many Italians bonds) we were both made as sure as Surius and Camilla.

Her dowry was in ready mony a thousand pounds, and a faire house wherein I meane shortly to dwell. The Joynter I must make, is foure hundred pound yearely, the which I must héere purchase in England, and sell my lands in Italy.

Now, Euphues, imagine with thy selfe, that Philautus beginneth to change: although in one yeare to marry and to thrine, it be hard. But would I might once againe sée thée héere, vnto whom thou shalt be no lesse welcome then to thy best friend.

Surius, that noble Gentleman commendeth him vnto thée, Camilla forgetteth thée not: both earnestly wish thy returne, with great promises to doe thée good, whether thou wish it in the Court or in the Country: this I durst sweare, that if thou come againe into England, thou wilt be so friendly intreated, that either thou wilt altogether dwell héere, or tary héere longer.

The Lady Flauia saluteth thée, and also my Violet: euery one wisheth thée so well, that thou canst wish thy selfe no better. Other newes there is none, but that which little apertaineth to me, and nothing vnto thée. Two requests I am to make, as well from Surius as my selfe, the ons to come into England, the other to heare thine answer. And thus in hast I bid you farwell. From London the first of Februarie. 1579.

Thine, or not his owne,
Philautus.

THis Letter being deliuered to Euphues, and well perused, caused him both to marueil and to ioy, séeing all things so strangely concluded, and his friend so happily contracted: hauing therefore by the same meanes opportunity to send answere, by the which hé had pleasure to receiue news, he dispatched his letter in this forme.

Euphues

Euphues to Philautus.

THers could nothing haue come out of England to Euphues, more welcome then thy Letters, vnlesse it had béene thy person: which when I had throughly perused, I could not at the first, either beléeue them for the strangenesse, or at the last for the happines: for vpon the suddaine to heare such alterations of Surius, passed all credite, and to vnderstand so fortunate successe to Philautus, all expectation: yet considering that many things fall betwéene the cup and the lippe, that in one lucky houre more rare things come to passe, then sometimes in seauen years, that marriages are made in heauen, though consummated in earth, I was brought both to beléeue the euents, and to allow them. Touching Surius and Camilla, there is no doubt but that they both will liue well in marriage, who loued so well before their matching: and in my minde he dealt both wisely and honorably, to prefer vertue before vaine glory, and the goodly ornaments of vertue before the rich armour of nobility: for this must we all thinke, how well soeuer we thinke of our selues) that vertue is most noble, by the which men became first noble. As for thine owne estate, I will be bold to counsell thée, knowing it neuer to be more necessary to vse aduice then in marriage. Solon gaue counsell, that before one assured himselfe, he should be so wary, that in tying himselfe fast, he did not vndone himselfe, wishing them first to eate a Quince peare, that is, to haue a swéet conference without brawles; then salt, to be wise without boasting. In Boetia they couered the Bride with Asparagonia, the nature of which plant is to bring swéet fruit out of a sharpe thorne: whereby they noted, that although the virgin were somewhat shrewish at the first, yet in time she might become a shéepe. Therefore, Philautus, if thy Violet séeme in the first moneth neither to chide or chafe, thou must heare without reply, and endure with patience: for they that cannot suffer the wranglings of young maried women, are not vnlike to those that tasting the grape to be sowre before it be ripe, leaue to gather it when it is ripe; resembling them that being stung with the Bée, forsake the hony.

Thou

Thou muſt vſe ſweet words, not bitter checks: and though happily thou wilt ſay that wands be to be wrought when they are greene, leſt they rather breake then bend when they be dry, yet know alſo that he that bendeth a twig, becauſe he would ſee if it would bowe by ſtrength, may chance to haue a crooked tree, when he would haue a ſtraight. It is prettily noted of a contention betweene the wind and the Sun, who ſhould haue the victory. A gentleman walking abroad, the wind thought to blow off his cloake, which with great blaſts and bluſterings, ſtriuing to vnloſe it, made it to sticke faſter to his backe, for the more the wind increaſed the cloſer the cloake clapt to his body: then the Sun ſhining with his hote beames, began to warme the Gentleman, who waxing ſomewhat faint in this faire weather, did not only put off his cloak but his coate, which the wind perceiuing, yéelded the conqueſt to the Sun: In like manner fareth it with young wiues, for if their huſbands with great threatnings, with iars, with braules ſéeke to make them tractable, or bend their knées, the more ſtiffe they make them in the ioynts: the oftner they goe about by force to rule them, the more froward they finde them: but vſing milde words, gentle perſwaſions, familiar counſell, intreaty, ſubmiſſion, they ſhall not onely make them to bow their knées but to hould vp their hands, not onely cauſe them to honor them, but to ſtand in awe of them: for their ſtomacks are all framed of Diamond, which is not to be bruſed with a hammer, but blood, not by force but flattery; reſembling the Cocke, who is not to be feared by a Serpent, but a Glead. They that feare thir Vines will make too ſharpe wine, muſt not cut the armes, but graft next to them Mendrage, which cauſeth the grape to be more pleaſant. They that feare to haue curſt wiues muſt not with rigour ſéeme to reclaime them, but ſaying gentle words in euery place by them, which maketh them more quiet.

Inſtruments ſound ſwéeteſt when they be touched ſofteſt: women are wiſeſt when they are vſed mildeſt. The horſe ſtriueth when he is hardly rained, but hauing the bridle, neuer ſtirreth: women are ſtarke mad if they be ruled by might, but with a gentle rain they will beare a white mouth. Gall was caſt out from the ſacrifice of Iuno, which betokened that the marriage bed ſhould be without bitternelle.

Thou

Thou must be a glasse to thy Wife, for in thy face must she see her owne: for if when thou laughest, she weepe, when thou mournest, she giggle, the one is a manifest signe, she delighteth in others, the other is a token she despiseth thee. Be in thy behauiour modest, temperate, sober: for as thou framest thy manners, so will thy Wife fit hers. Kings that be wrastlers, cause their subiects to exercise that feat: Princes that are Musitions, incite their people to vse Instruments: Husbands that are chast and godly, cause also their wiues to imitate their goodnes.

For thy great dowrie that ought to be in thine owne hands: for as wee call that wine wherein there is more then halfe water, so doe we tearme that the goods of the husband, which his wife bringeth, though it be all.

Helen gaped for his goods, Paris for pleasure, Vlysses was content with chast Penelope: so let it bee with thée, that whatsoeuer others marry for, be thou alwayes satisfied with vertue, otherwise may I vse that speech to thée, that Olimpias did to a young Gentleman, who onely tooke a wife for beauty, saying: this Gentleman hath onely married his eyes, but by that time hee hath also wedded his eare, hee will confesse that a faire shooe wrings, though it bee smooth in the wearing.

Lycurgus made a Lawe that there should be no dowry giuen with maidens, to the end that the vertuous might bee married, who commonly haue little, not the amorous, who oftentimes haue too much.

Behaue thy selfe modestly with thy wife before company, remembring the seuerity of Cato, who remouing Manlius from the Senate, for that hee was séene to kisse his wife in presence of his daughter: olde men are seldome merry before children, least their laughter might breed in them loosenes: husbands should scarce iest before their wiues, least want of modesty on their parts, bee cause of wantonnesse on their wiues part. Imitate the Kings of Persia, who when they were giuen to riot, kept no company with their wiues, but when they vsed good order, had their Quéenes euer at the Table. Giue no example of lightnesse, for looke what thou practisest most, that will thy wife follow most, though it becommeth her least. And yet would I not haue thy Wife so curious to

pleas

pleaſe thée, that fearing leaſt her huſband ſhould thinke ſhée painted her face, ſhe ſhould not therefore waſh it, onely let her refraine from ſuch things, as ſhee knoweth cannot well like thée: hee that commeth before an Elephant, will not weare bright colours, nor he that commeth to a Bull, red, nor he that ſtandeth by a Tyger, play on a Taber: for that by the ſight or noiſe of theſe things they are commonly much incenſed. In the like manner, there is no Wife if ſhee bée honeſt, that will practiſe thoſe thinges, that to her mate ſhall ſéeme diſpleaſant, or moue him to choller. Bee thrifty, and wary in thy expences: for in old time they were as ſoone condemned by Law, that ſpent their wiues vnwiſe prodigally, as they that diuorced them wrongfully. Flye that vice that is peculiar to all thoſe of thy Country, Jealouſie: for if thou ſuſpect without cauſe, it is the next way to haue cauſe: Women are to bée ruled by their owne wits, for be they chaſt, no gold can win them, if immodeſt, no griefe can amend them, ſo that all miſtruſt is either néedleſſe, or bootleſſe.

Bée not too imperious ouer her, that will make her to hate thée, nor too demiſſe, that will cauſe her to diſdaine thée, let her neither be thy ſlaue nor thy ſoueraigne, for if ſhe lie vnder thy foot ſhe will neuer loue thée, if clime aboue thy head, neuer care for thée: the one will bréed thy ſhame to loue her to little, the other thy griefe to ſuffer too much.

In gouerning thine houſhould, vſe thine owne eye, & her hand: for Huſwifery conſiſteth as much in ſéeing thinges as ſetling thinges, and yet in that goe not about thy latchet, for Cookes are not to be taught in the kitchin, nor Painters in their ſhoppes, nor huſwiues in their houſes. Let all the keyes hang at her girdle, but the purſe at thine: ſo ſhalt thou know what thou doſt ſpend, and how ſhe can ſpare.

Breake nothing of thy ſtock, for as the ſtone Thirrenneus being whole ſwimmeth, but neuer ſo little diminiſhed, ſinketh to the bottome: ſo a man hauing his ſtock full, is euer a floate, but waſting of his ſtore becommeth bank-rupt.

Entertaine ſuch men as ſhall be truſty: for if thou kéepe a wolfe with in thy dores to doe miſchiefe, or a Foxe to worke craft & ſubtilty, thou ſhalt finde it as perilous, as if in thy Barne thou ſhouldeſt

deſt mainetaine Mice, and in thy ground Moales.

Let thy Maidens bee ſuch, as ſhall ſéeme readier to take paines then follow pleaſure, willinger to dreſſe vp their houſe, then their heads, not ſo fine fingered to call for a Lute, when they ſhould vſe a diſtaffe; not ſo dainty mouthed, that their ſilken throats ſhould ſwallow no packthréed. For thy dyet, be not ſumptuous, nor yet ſimple: for thy attire, not coſtly, nor yet clownish, but cutting thy coate by thy cloath, goe no further then ſhall become thy eſtate, leſt thou be thought proud, and ſo enuied: nor debaſe not thy birth, leſt thou be déemed poore, and ſo pitied.

Now thou art come to that honorable eſtate, forget all thy former follies, and debate with thy ſelfe that héeretofore thou didſt but goe abont the world, and that now thou art come into it; that loue did once make thée to follow riot, that it muſt now enforce thée to purſue thrift, that then there was no pleaſure to be compared to courting of Ladies, that now there can be no delight greater then to haue a wife. Commend mee humbly to that noble man Surius, and to his good Lady Camilla.

Let my duty to the Lady Flauia be remembred, and to thy Violet: let nothing that may be added bee forgotten. Thou wouldeſt haue me come againe into England, I would, but I cannot: but if thou deſire to ſée Euphues, when thou art willing to viſite thine Uncle, I will méete thée: in the meane ſeaſon know that it is as farre from Athens to England, as from England vnto Athens. Thou ſaieſt I am much wiſhed for, that many faire promiſes are made to me: Truely Philautus, I know that a friend in the Court is better then a penny in the purſe, but yet I haue heard that ſuch a friend cannot be gotten without pence. Faire words fat few, great promiſes, without performance, delight for the time, but yearke euer after. I cannot but thanke Surius, who wiſheth me well, and all thoſe that at my being in England liked mee well. And ſo with my heartty commendation vntill I heare from thee, I bid thee fare well.

Thine to vſe, if mariage
change not manners,
Euphues.

This

THis Letter dispatched, Euphues gaue himselfe to solitarines, determining to sojourne in some vncouth place, vntill time might torne white salt in fine Sugar: for surely he was both tormented in body and grieued in minde. And so I leaue him neither in Athens, nor else where that I know: but this order he left with his friends, that if any newes came, or Letters, that they should direct them to the Mount of Silixedra, where I leaue him either to his musing or Muses.

GEntlemen, Euphues is musing in the bottome of the mountaine Silixedra, Philautus is married in the Ile of England: two friends parted, the one liuing in the delights of his new wife, the other in contemplation of his old griefes.

What Philautus doth, they can imagine that are newly married how Euphues liueth, they may ghesse that are cruelly martired: I commit them both to stand to their owne bargaines, for if I should meddle any further with the marriage of Philautus, it might happily make him iealous, if with the melancholly of Euphues, it might cause him to bee chollericke: so the one would take occasion to rub his head, fit his hat neuer so close, and the other offence to gall his heart, be his case neuer so quiet. I, Gentlewomen, am indifferent, for it may be that Philautus would not haue his life knowne which hee leadeth in marriage, nor Euphues his loue deserued which hee beginneth in solitarines: lest either the one being too kind might be thought to doat, or the other too constant, might be iudged to bee madde. But were the truth knowne, I am sure, Gentlewomen, it would be a hard question among Ladies, whether Philautus, were a better wooer or a husband: Whether Euphues were a better Louer or a Scholler. But let the one marke the other, I leaue them both to conferre at their next meeting, and commit you to the Almighty.

MVSEVM BRITANNICVM

FINIS.